

DEVELOPING A LEADERSHIP DEVELOPMENT  
TRAINING MANUAL FOR  
LAY LEADERS

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## **ABSTRACT**

### **DEVELOPING A LEADERSHIP DEVELOPMENT TRAINING MANUAL FOR LAY LEADERS**

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The purpose of this project was to train church leaders at New Life Celebration Church of God Dolton, Illinois. This project equipped leaders to become aware of the skills needed to develop lay leaders. The researcher's hypothesis is if lay leaders will learn to develop the skills of vision casting, planning and relationship building, they will become more confident and produce better results as ministry leaders. The hypothesis was tested by using the qualitative method of pre- and post-test questionnaire. The test results showed that there was positive attitudinal change. Therefore, the training demonstrated that the leaders were equipped.

## **ACKNOWLEDGEMENTS**

I would like to say thank you to my mother and grandmother for believing in the call of God that was on my life during a time where my lifestyle did not reflect being called. Also, I want to give a huge thank you to my wife for making this process easier by supporting me and keeping the house and kids in order so that I may pursue my dream of becoming Dr. Thomas Cotton.

I want to say thank you to New Life Celebration Church of God for supporting me, loving me, and giving me a platform to become the leader that I am today. You all are truly the best, and I am glad that God sent me to you. Also, I am eternally grateful to my spiritual father and founding pastor, Rev. Dr. Michael D. Reynolds and his lovely bride Erica C. Reynolds, for loving, supporting, and challenging me to be the best version of me that God created me to be, and I will always be grateful for that. I would like to also say thank you to Pastor Kimberly Thomas who mentored me and taught me what true leadership looks like by developing the leader within me.

Thanks to my mentor, Dr. Dexter Cannon, for believing in me and pushing me to continue, even when I wanted to throw in the towel. I was blessed to have you as a mentor and thank you for teaching me the importance of “getting that work done.” Lastly, I would like to say thank you to Pastor James T. Meeks who had enough compassion to start a job readiness program at his church in order that those of us who were unemployed could have some income for the Christmas holiday. It was through this program that I

returned to school to receive my bachelor's degree; and now, fourteen years later, I am  
Dr. Thomas E. Cotton. May God's blessing be upon each and every one of you.

## **DEDICATION**

This dissertation is dedicated to every lay leader who desires to become better laborers for the Kingdom of God. I also dedicate this dissertation to the life of Mrs. Helen Hawkins, affectionately known as “Chief.” May her life and legacy always be remembered for dedicating her life in the transformation of students who were once considered misfits; but she made us scholars, and I will forever be grateful. Sincerely,  
Terrific Thomas!



## **ABBREVIATIONS**

ESV	English Standard Version
NIV	New International Version
NRSV	New Revised Standard Version

The most dangerous leadership myth is that leaders are born – that there is a genetic factor to leadership. This myth asserts that people simply either have certain charismatic qualities or not. That's nonsense; in fact, the opposite is true. Leaders are made rather than born.

—Warren Bennis, *The Wisdom of Leaders: History's Most Powerful Leadership Quotes, Ideas and Advice*

## **INTRODUCTION**

The training and equipping of lay leaders are very important components within the church. It is those lay leaders who serves in roles such as men's ministry director, lead usher, woman's ministry director and so on; but often times, those lay leaders are selected for many great reasons such as faithfulness, spiritual maturity, and other great spiritual and character traits. Often times, the problem is that many of these lay leaders never developed the skills necessary to lead effectively. In many instances they were never taught how to create vision how to properly plan and how to create an atmosphere for relational growth through team building and discipleship; without these skills, leadership responsibility can become a difficult and daunting task that can cause that leader to fail as well as stop the ministry from growing. What I have experienced within my own life is that lacking solid leadership skills can cause one to lack confidence, become fearful, and walk in intimidation, as I once did.

This doctoral thesis views leadership development as a process of training that one will go through in order that one may lead effectively. As there are many theories and concepts on leadership development, the purpose of this paper will be to provide insight and clarity on some of the skills of leadership. The focus of this project was centered on the creation of a leadership development training model for lay leaders. This document will concentrate on the need for New Life Celebration Church of God to embrace the need and importance for having a plan in place for intentional leadership

development for their lay leaders. New Life Celebration Church of God has produced some great leaders, but there is a need to now become intentional and producing greater leaders.

Chapter one, Ministry Focus, will examine my spiritual journey that led to my passion and discovery for leadership development in regard to lay leaders. Alongside of examining my spiritual journey, this chapter will also take a deeper look into the context in which my ministry takes place. Lastly, the goal of chapter one will be to bring synergy between my spiritual journey and context in order that there may be full clarity of how my spiritual journey context will produce the topic of research.

Chapter two, Biblical Foundation, will provide biblical support and insight for the basis of the ministry project. I examined a biblical foundation for leadership development for lay leaders. The bible gives support for leadership development for lay leaders in Ephesians 4: 7-16. This text is examined as a foundation for biblical insight and direction for this document.

Chapter three, Historical Foundation, will take a historical journey into the life of Booker T. Washington and his personal understanding and need for leadership development as well as his mission to ensure that African Americans were equipped with the skills needed in order to live and lead.

Chapter four, Theological Foundation, focuses on the theological undergirding of leadership of this document. This part of the paper will look at the study of black liberation theology and its role in understanding the need for black empowerment, liberation, and leadership.

Chapter five, Interdisciplinary Foundation, will dive deep into layers of leadership and examine the theory of transformational leadership. A very important aspect of this chapter is understanding the role that the church should have in regard to leadership development.

Chapter six, Project analysis, highlights the process that led to this work of ministry. It includes giving a discussion about how the project unfolded and what took place, the methodology used, an explanation of the data, an overall summary of learning and how this project can be expanded and replicated.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

The purpose of this chapter is to discuss and discover how my ministry context has shaped my ministry journey and look at how God is using those two for the creation of my project. It my desire to fully articulate the need for what I believe to be one of the answers in the area of leadership development for my ministry context. In this chapter I intend to describe the ways in which my ministry interest and skills relate to the need of my context. I will also determine how the relationship between my ministry interest and skills and the needs of my context can form the basis for my Doctor of Ministry project. I will also look at developing a theme statement and hypothesis on which I will build my Doctor of Ministry project.

#### **Context**

One of the major strengths of New Life Celebration Church of God is discipleship. New Life Celebration Church of God has a strong desire to see believers walk in victory by way of discipleship. Our mission statement is “To equip the body through loving relationships and living authentic worship to win the world.” New Life Celebration Church of God motto is “Equipping the saints for a balanced life in Christ.” This is inspired by the biblical text Ephesians 4:12. There is a running theme of discipleship as well as equipping and training that is important to the identity and lifeline

of New Life Celebration Church of God. The heart of our senior pastor is to equip believers for the work of the Lord and to equip believers with the tools that are needed to walk victoriously in this evil world that have caused so many believers to fall short.

One of the ways that New Life Celebration Church of God ensures that members are discipled is by offering classes through New Life Urban Institute which happens to be a separate non-profit from the church. New Life Urban Institute is committed to ensuring that one can be equipped with the tools that are needed for spiritual maturity and ministry capability. In my experience as a student, teacher, administrator and now serving as the director in New Life Urban Institute, I believe this is an excellent program that is also consistent with the mission and motto of New Life Celebration Church of God. This program takes a person from a foundational understanding of one's faith all the way to understanding the calling of God in their life. New Life Urban Institute is now at a place where there is a need for a complete rebuild. The books that are used are no longer available for two of the classes offered. For some of the other classes that are offered there is a need to restructure some of the curriculum that was used in the past. I desire for us to be up to date and consistent with the information that is being taught. There is also a need to ensure that our leadership development class is more practical as well as transferable in regard to ministry and secular usage.

Another aspect about New Life Celebration Church of God in regard to discipleship is their ability to assist people in their process of transformation through relationship. A major strength of New Life Celebration Church of God is transformative relationships. The New Life Celebration Church of God will take on the task of being engaged in members' lives while they are going through some of the worst trials such as

sickness, death, debt, and so on. They will also walk with those that are celebrating some of the best moments in their life such as graduation, marriage, birth of a child and so on. This strength of discipleship in conjunction with the empowerment of the Holy Spirit has allowed there to be a great multitude of testimonies, because in New Life Celebration Church of God you are not alone. This form of relationship building throughout the ministry has enabled leaders to become more effective and intentional in creating an atmosphere of support.

Another strength of New Life Celebration Church of God is the senior leadership. New Life Celebration Church of God has some of the greatest and brightest trained senior leaders as well as some of the most educated senior leaders. New Life Celebration Church of God has been blessed with leaders that serves as presidents and vice presidents within their perspective corporate careers. Many of these senior leaders hold a minimum of a bachelor's degree and there are a few that also have master's and doctorate degrees as well.

What makes these leaders effective is the fact that these leaders are highly skilled, these leaders execute well, and these leaders are great in the area of developing others. It is stated by John Maxwell that an organization's ability for sustaining growth and success is based on developing and training people. Only by helping people reach their full potential will help the organization reach its full potential.<sup>1</sup> These leaders understand this concept very well. The author suggests that he has been a recipient of their desire to develop and make others better.

New Life Celebration Church of God has been going through a transition in regard to church growth. Like any ministry that is confronted with the departure of

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<sup>1</sup> John C. Maxwell *How Successful People Lead* (New York, NY: Center Street, 2013), 100.



church leaders this can become rather taxing and frustrating for the leadership that are still in place. There is a core team of leaders that is keeping the ministry together during this trying time. This core team of leaders have been equipped through church leadership development as well as through their secular vocations. This core team of advance leaders have been a part of New Life Celebration Church of God for twenty plus years and they have been keeping things together for a while now.

Leadership is not only about who you are leading, but it is also about who you are supporting. This core team of leadership does not only lead well but they also follow well. I have worked with these leaders on several occasions and have seen how they support the agenda of the senior pastor without imposing their personal agenda. I have also seen how these leaders supports the church with their financial means without reservation.

Although leadership is one of New Life Celebration Church of God strengths, there are also areas that can be improved within the area of leadership. New Life Celebration Church of God has not really been as successful with the planning for continual leadership development. This means that leadership development has not been as intentional as it should be. The senior pastor would meet with his leaders on a monthly basis and he would teach on concepts that would help the leaders lead; but from what some of the leaders communicated, that was not enough. It was also expressed that some leaders needed to develop their leadership skills in other areas such as strategic planning, vision casting and team building. After this meeting, talking with my founding pastor, and engaging the leaders present, I began to research the information needed to form the

conclusion that leadership development is an intricate part of lay leaders' growth and development.

In my ten years of serving in this ministry, many of the leadership roles have not changed. This has caused a lack of creativity and innovation. I am not saying these leaders are not capable of leading in these areas of ministry, but in some of these cases, I have noticed that some of these leaders may be suffering from burn out. Due to the lack of having a plan for leadership development in place, it has become difficult for advancing and promoting leaders to replace old leadership. This has caused some leaders to become overwhelmed, over worked, and often times stagnant with becoming innovative with ministry ideas. Also, New Life Celebration was not prepared for the departure of leaders. There was nothing in place to help create the building of new leaders when the old leaders departed.

Another aspect of failing to put a leadership development plan in place for the purpose of succession is that it tends to cause burnout amongst those leaders. One of the greatest attributes of a leaders is that they are intentional with transferring responsibility to others. The following statement was made by John C. Maxwell:

A good rule of thumb for transferring ownership of a leadership responsibility to someone else is the 80 percent rule. If someone on the team can do one of your tasks 80 percent as well as you do (or better), then give him or her responsibility for it. If you want to be an effective leader, you must move from perfectionist to pragmatist.<sup>2</sup>

Although John Maxwell is not necessarily speaking of succession, the author believes that the same rule will apply. When there is not adequate leadership development

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<sup>2</sup> Maxwell, *How Successful People Lead*, 102, 103.

available, it can make a transition between leadership very difficult, because the question that is consistently asked is “who.”

1. Who is capable?
2. Who will step up?
3. Who wants to do it?
4. Who is accountable?

Although there may be times you have to ask this question, but the replacement of leadership should never be left to chance nor left to a flip of a coin.

Also, I discovered that New Life Celebration Church of God has done a great job in teaching the fundamentals of leadership, but there has not been a strategic and intentional plan put in place in assisting leaders with building the skills for leadership. I believe part of this problem is not so much connected to a lack of disregarding that there is a need for development, but I believe New Life Celebration Church of God has not shifted with the new demographic of members that have joined the ministry. In the birthing of New Life Celebration Church of God, many of those that were serving in leadership had the skills of project managers and other senior leadership within corporate America; so, there was not a real need to focus on the development of leaders. Now, there is a new demographic of people who are joining the ministry who lack those advance skills, and due to this New Life Celebration Church of God has noticed that there is a lack of production in regard to ministry effectiveness.

Another strength of New Life Celebration Church of God is the distribution of power. This area of strength is great for the leader because it allows the ministry leader to

become confident and cautious at the same time. New Life Celebration Church of God's senior pastor does a great job empowering his leaders, but I will say although he does empower them, he also believes in a strong accountability system with his leaders. I agree with his senior pastor's philosophy for accountability and believes when leaders are held accountable, it will increase the effectiveness of the leader and ministry as a whole.

The "D" building at the church ("D" meaning discipleship) is primarily used for all academic trainings and workshops. The "D" building has eight rooms, which includes a library and a computer lab. These rooms are used mainly for the purpose of the church's partnership with Trinity International University based out of Deerfield, Illinois. Each of these rooms are set up with the capability for presentations such as power point as well as audio. The "D" building is also used for New Life Celebration Church of God's monthly leadership and ministers meeting. Most of the teaching with regard to this project will happen in this building. The discipleship building has all the tools that are needed to ensure that I am able to teach and facilitate effectively.

### **Ministry Journey**

Attending Trinity International University was one of the best decisions that I could have made. During the time of my enrollment, I was also in the process of looking for a new church home. There was nothing wrong with the church that I attended, but after receiving a prophetic word, I was informed that I was entering into a new season of intimacy with God and that required me to be repositioned in ministry. My first day of class, my professor began to discuss the struggle she had leaving her ministry which was large in size and joining a much smaller ministry. She did not know that she was

speaking directly to my current situation because the ministry that I attended previously had twenty thousand members. She began to talk about the character and integrity of her pastor and minutes later he walked in to speak to the class and that is when I discovered that he was also the executive director of that particular location as well as the academic dean of the Master of Arts in Urban Ministry program. About one month later, I became a member of New Life Celebration Church of God which was located across the street from the Trinity International University South Chicago location in Dothan, Illinois.

I do not believe that Trinity International University did a lot for me professionally in regard to being employed in the marketplace, because that was not really my intention for returning back to school. Trinity International University and Trinity Evangelical Divinity School did more for me in regard to my Christian worldview and my theology. I have been blessed with the ability to teach, preach and lead from a pure conservative Christian worldview. Through this biblical institution of higher learning, I gained favor with people, was trained to teach, to lead, and I have skilled biblical insight to preach the gospel. Due to academic training, I was developed well for the work of the Lord. Through this training, I have been able to build a good resume of ministry accomplishments, and most of my ministry accomplishments have been in the area of leadership and spiritual development

My ministry professional experience started while attending a church after experiencing some legal issues. As embarrassing as this might seem, it was stated that the most encouraging things you can do is to explain how God brought you to Himself.<sup>3</sup>

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<sup>3</sup> John Trent, *The Making of a Godly Man* (Colorado Springs, CO: Focus on the Family Publishing, 1997), 50.

Once becoming a member of this particular ministry, I did whatever I could do to get away from the negative environment in which I was once proud to be part of. I started to serve in the new members ministry and my responsibility was to input members names into the church data system. I later joined the young adult choir and became actively involved with the Sunday school department. While serving in the Sunday school department, I was responsible for ensuring that the Sunday school class that I was assigned to had all of the material that was needed for the class. Also, while serving in the Sunday school department, I would later join the armor bearer's ministry. This ministry was responsible for serving those that were part of the music and arts ministry. At this time there were over 1,000 members in the music and arts ministry. After serving in this ministry for a few months, I was later promoted to serve as co-captain, and this would be my first opportunity to serve in church leadership. My duties consisted of assisting with interviewing new team members, scheduling, and handing out weekly assignments to the team members, and I was assigned to serve the minister of music as his personal armor bearer. This promotion was significant because this would be the first time someone would serve in this position since his original armor bearer.

While serving in these various positions, I began to sense that God was calling me to teach and would later begin Sunday school teacher training. While going through Sunday school teachers training, I began to become aware that God was preparing me to transition to a different ministry home. This was a struggle because I loved my church and I really did not want to leave.

In seeking God, one night He began to show me that my reason for abandoning the church I grew up in was not because of all the excuses that I created in my head about

church people being judgmental. I was really running from the call that He placed on my life. I was reminded of a situation that caused me to become afraid of God and my call. When I was around sixteen or seventeen years of age, my home church was visiting another ministry. There were two guest prophets there, and these particular prophets always scared me because I was always being rebuked by them. So, on this particular night, it happened again. They had my friend and me come to the front of the church and he said to me “you can’t do what you want to do, you can’t go where you want to go.” Then he looked at my friend and said, “you can!” He then said to me “you will never fit in.” It was as if everything began to make sense, and it was at this point of reflection that I discovered that God was calling me to preach the gospel. I scheduled a meeting with the administrative pastor to share with him what I sensed God saying in regard to my call, and he suggested that I go back to school and get involved with either Sunday school teachers training or biblical counseling. I informed him that I was enrolled in school and was also enrolled in Sunday school teachers training, and then the conversation shifted. He then said to me “Hey T, under normal circumstances I would not say this, but because we are in relationship, I am going to be transparent with you and suggest you possibly look for another ministry. It just does not happen like that around here.” I was hurt because it was at that moment God was confirming that my time was ending and after completing my Sunday school teachers training internship, I transitioned to the current ministry that I am now a member of.

In making my transition to New Life Celebration Church of God, I hit the ground running. I started with the men’s ministry and was later asked to join the men’s ministry executive board. My name was given to my pastor to later become the director of the

men's ministry; but unfortunately, I was not selected because I was still relatively new. In 2009, I joined the senior high youth ministry as a youth leader and have served in the role for the last nine years. This was the best decision that I could have made because our youth pastor trained me well. I became a better teacher, leader, and administrator but also discovered my weaknesses as well. I was horrible with following through, and my writing and speaking were far from being on par. I was not the best when it came to structure and organization, which caused me to become very insecure when speaking and leading. This became a problem later because I ran from those opportunities versus taking them on which caused me to miss out on various opportunities. It was through this process of discovering my leadership styles and confronting my weaknesses that this would position me to become a more effective leader. This is why I believe it is important to be intentional in developing lay leaders. I had the passion and zeal to be in leadership, but I needed to develop the skills that are needed to lead such as vision casting, planning, and execution.

In 2010, I began the process for becoming a minister and joined the ministerial staff in 2012. That same year I joined the leadership team for our school of ministry. While serving in our school of ministry, I began to see the lack of consistency for ensuring that our classes were always in session. So, I began to ask if I can become the new director but was told that I did not have the administrative skills needed to run the school and part of me understood that this was correct. A variety of other leadership roles were given but none of them were really satisfying but I continued to serve and in 2016 was given the opportunity to become the director of discipleship for our school of ministry. There were a few lessons learned in this experience as a leader.



1. Never be too prideful for constructive criticism.
2. Continue to develop your weaknesses
3. Do not be afraid to ask for help

As effective leaders it is important to understand that some skills will need to be developed more than others or you may discover as a leader you do not have a certain skill and that is okay. That is when one must learn the art of delegation and recruitment.

As the director of discipleship, the duties included responsibility for ensuring that teachers are trained, building a staff, developing curriculum, and being responsible for ensuring that the staff is trained in order for them to carry out their various tasks and assignments.

Also, I just recently received my first level of credentials as a licensed exhorter through the Church of God denomination. This credential gives me the ability to serve as a recognized minister internationally through our denomination. At this time, I do not have the ministerial rights to marry, bury, perform the sacraments, or extend the right hand of fellowship without the permission of my district bishop or state overseer. This journey has allowed me to recognize how faithful God is to his word and to His promise, and I am truly honored and grateful for all that He has done and all that He is doing. Through all of this I have become a more effective person and leader.

### **Developing Synergy**

It is my desire to take a deeper look at what it means to prepare leaders to train lay leaders for effective and productive ministry. These topics were chosen because there is a

huge need within my context to ensure that we are consistently training our leaders with the tools that are needed for them to become more effective.

It has been discovered that there is a huge need to provide additional leadership training and development for true effectiveness to take place. One reason for leadership development is because the leaders stated that they felt as if they did not know how to advance their ministry in a direction that could produce effective results in their ministry. This information was discovered in a meeting in which the senior pastor had met with a selected group of leaders. This discovery was interesting because New Life Celebration Church of God does a great job in training leaders for ministry. Also, New Life Celebration Church of God often times was not intentional in creating an atmosphere for continual and intentional leadership development.

Another reason for a plan on leadership development is because there is a need to train leaders how to train, develop, and lead other lay leaders. Within my personal leadership, I did not really understand what to do with this team of leaders once they were recruited. Sometimes as leaders we will build a team of support but assumed that they already know how to develop themselves, and that is not true leadership. As a leader, there should be dialogue with my team on how to better understand their needs and desires in regard to partnering them for ministry. Many leaders, including myself, are looking for persons that are already developed versus looking for persons to help develop as leaders.

There is a need for continual leadership development which is due to the lack of discipleship between the leader and the follower. Just imagine if Jesus would have said to the disciples, “Go and make disciples” (Mt 28: 19), without him taking them through the

process of discipleship. There would have been chaos and the disciples probably would have failed. This relationship that Jesus had with the disciples was special, and it was solely about Jesus creating an atmosphere for leadership development. Secondly, He prepared them for ministry. This piece is interesting because Jesus' discipleship model is that discipleship takes patience. It does not matter if you are the student or the one doing the teaching; both parties must have patience; and both parties must give room for failure. I am not necessarily speaking of sin, but sin may be included (Mt 26: 30-35) but referencing making mistakes.

The Bible tells us of a story about the disciples and Jesus traveling on a boat. Out of nowhere a storm appears and the disciples began to fear for their life. While they are in this great panic, the Bible tells us that Jesus was asleep. While in a panic, the disciples wake Jesus and they say to Him "Do not you care if we drown" (Mk 4:38). Jesus gets up and rebukes the storm and the disciples. He rebukes the disciples by saying to them "why do you fear; do you still have no faith?" (Mk 4:40). I can just imagine how frustrating this could be for the disciples; and at the same time, I can also imagine Jesus saying to Himself they just do not get it! Walter W. Wessel in the *Expositor's Bible Commentary* states, "This text is the first of several rebukes of the disciples by Jesus for their lack of understanding and faith."<sup>4</sup> While preparing them for ministry, they did not always get it right in the beginning; but ultimately, the disciples would later begin to function and operate like their teacher with some of the most super-natural miracles.

The biblical model for discipleship is one of the greatest examples of what leadership development should look like. If this model were properly followed in many

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<sup>4</sup> Walter W. Wessel, *Mark*, in *The Expositor's Bible Commentary*, vol. 8, ed. Frank E Gabelein (Grand Rapids, MI: Zondervan, 1984), 655.

of our churches, we would probably see more effective and productive ministry taking place. This model will fill the void of relationship and recruitment because in either case the leader would become more concerned with building relationships and creating an atmosphere of training and development.

The Old Testament and New Testament have many examples of the discipleship model for leadership development. We must look through the indirect and direct view of discipleship. In other words, we must understand that discipleship may appear straightforward in the New Testament, but in the Old Testament, it is alluded to. God is very purposeful when it comes to discipleship and leadership development. Elijah did not choose Elisha, but God did. This is why Elijah said, “What have I done to you” ( 1 Kgs 19:20) after placing his cloak on him. R.D. Patterson and Hermann J. Austel in the *Expositor’s Bible Commentary* states the following: “Elijah’s reply indicates that he himself had not called Elisha; it was God’s call. Whether Elisha would follow that call was his own decision.”<sup>5</sup> This view lets us know that God supports leadership development through discipleship.

Paul also understood the importance of discipleship as well. Paul states, “And what you heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.”<sup>6</sup> (2 Tm 2:2). This is important because Paul understood what it meant to be sent forth by Christ, and Paul is now sending Timothy forth in order that he may do the same. In the same manner, Barnabas did the same thing for Paul. The

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<sup>5</sup> R. D. Patterson and Hermann J. Austel, *1 & 2 Kings*, Expositor’s Bible Commentary, vol. 4, ed. Frank E Gabelein (Grand Rapids, MI: Zondervan, 1988), 151.

<sup>6</sup> Biblical citations are from the ESV version unless otherwise stated, 2 Timothy 2:2.

Bible states, “So Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch”(Acts 11:25). Richard N. Longenecker in *The Expositor’s Bible Commentary* states,

It was Barnabas who had supported Saul when everyone was suspicious of his conversion in Jerusalem. And now, knowing of Saul’s God-given commission to minister to the Gentiles, recalling his testimony at Jerusalem and needing help for the work among the Gentiles, Barnabas involved Saul in the ministry at Antioch where they served together.<sup>7</sup>

It was Barnabas that came along side Saul and showed him the ropes. This is an example of discipleship being relational. It prepares you for ministry, and it teaches you the Word of God. We see this element as an example.

God has gifted me with being a visionary as well as the ability to always be forward in my thinking. Some of this is also a little personal as I was looked over for a few leadership opportunities due to my lack of leadership development and accountability issues. God has allowed me to learn from some of the experiences where I felt as if there was a sense of rejection in this area of leadership; and this is one reason why I am passionate about this topic.

There is an overall passion for church leadership; and if ministry is going to function effectively, then there will always be a need to have a plan for leadership development in place. Without a plan for leadership development there would have been a gap between Christ’s ascension and the organization of the church. Elisha would have not been trained by Elijah, and Jesus’ ministry would have ended with His ascension. So, this lets me know that a plan for leadership development is not just needed but it is also biblical.

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<sup>7</sup> Richard N. Longenecker, *Acts*, in *The Expositor’s Bible Commentary*, vol. 9, ed. Frank E. Gabelein (Grand Rapids, MI: Zondervan, 1981), 402.

I am trained as a leadership coach, speaker and trainer through the John Maxwell coaching, speaking and training program, and this has afforded me the opportunity to consistently look at true leadership. True leadership always need to duplicate itself, and a leader should always be looking for the next leader. This training has allowed me the opportunity to study some of the greatest minds in regard to leadership. I am consistently reading, listening to audiobooks or taking part in webinars and conference calls that continue to reinforce my passion and my skills.

Lastly, in my field of academic studies, I have a bachelor's degree in Christian Ministry with a concentration in counseling, non-profit administration, and pastoral leadership. I have a Master of Arts degree in Urban Ministry and a Master of Arts with a focus in theological studies. These academic accomplishments have given me great insight in the area of leadership.

These experiences, coupled alongside my skillset and passion, will serve the needs of my context through my Doctor of Ministry project by allowing me to assist in answering a much-needed question in my context and that is: how does ministry continue to progress forward when there is a need for consistent leadership development? The answer to this question is not only answered in prayer and fasting but must also be answered by dutiful academic research. There is a need for each ministry leader to rediscover what it means to be a leader and continually position themselves for the development that could assist them in becoming more effective. This is a much-needed study.

The general nature and content of my proposed project will be to discover what are some of the causes for the lack of having a plan for leadership development in place,

how other leaders handled creating a plan for leadership development, how leadership development was carried out and how did leadership development look historically. My study will also look at some of the downfalls of not having a leadership plan in place. It is my hope that through this study and research that I will be able to successfully fulfill the requirements for an academic and credible project.

It is my desire to learn what was really the true cause on why there were no leadership development plans put in place in my current context. Did this happen simply by oversight, did this happen because there really was no focus on creating one, or is it because leaders did not feel equipped enough to put a plan in place? I would also like to discover the relationship between a viable leadership plan and discipleship and if there is a need for leadership development and discipleship to come together in creating a plan for leadership development. Further, I would like to learn the traps to avoid so that ministry will not become stagnant due to the lack of leadership development. I would like to learn what God's view is in regard to leadership development; and lastly, I would like to discover how this project will change my life in regard to leadership development. Something happens when you give a person purpose, and we must understand that when we are engaging someone in discipleship, we are engaging someone into purpose. As one grows in the Word, in godly relationships, and in ministry, we are partnering with God in pushing and promoting one's destiny. Rick Warren, author of *The Purpose Driven Life*, states,

Contrary to what many books, movies, and seminars tell you, you won't discover your life's meaning by looking within yourself. You've probably tried that already. You didn't create yourself, so there is no way you can tell yourself what you were created for! If I handed you an invention you had never seen before, you

wouldn't know its purpose, and the invention itself wouldn't be able to tell you either. Only the creator or the owner's manual could reveal its purpose.<sup>8</sup>

To simplify the true purpose of discipleship, I would say, The teacher points the student back to the Creator and the Creator's manual in order that one can live a full life based off of the Creator's original intent. If we were to ask the question, what is a leadership development plan really about? To answer that question with one word is "purpose," and this is why I am passionate about this topic because leadership development and purpose are married together. A leadership development plan can assist leaders in not only living out their God given purpose but also as the leader will be responsible with pointing others to their purpose as well.

### **Conclusion**

In my conclusion it is my hope that I can fulfill the requirements of my project by discovering the importance of what it means to have a plan for leadership development in place. I believe that if leaders are trained and developed properly, the results will lead to effective ministry and spiritually mature leaders.

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<sup>8</sup> Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002), 18.



## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

#### **Introduction**

The biblical foundations chapter focuses on Ephesians 4:7-16 as the biblical text in support of the project “Developing A Leadership Development Training Manual for Lay Leaders.” This scriptural teaching of Paul brings direct clarity of God’s intention in regard to leadership development within the parameters of the church as well as who is responsible for ensuring that leadership development is taking place within the church.

Some of the goals of this paper will be the following, but are not limited to, examining the authorship of Ephesians, the audience of Ephesians and how does Ephesians support and align with the research project.

Ephesians 4:7-16 states:

But to each one of us grace has been given as Christ apportioned it. This is why it says: When He ascended on high, he took many captives and gave gifts to his people. What does ‘he ascended’ mean except that he also descended to the lower, earthly regions. He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe. So, Christ Himself gave the apostles, prophets, evangelists, pastors and teachers, to equip His people for the works of service, so that the body of Christ may be built up until we all reach unity in the faith and in knowledge of the Son of God and become mature, attaining to the whole measure of the fulness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of Him who is the head, that is, Christ. From Him the whole body, joined and held together by every ligament, grows and builds itself up in love, as each part does its work.

As stated by my pastor, Dr. Michael D. Reynolds:

The book of Ephesians, the tenth book of the New Testament, is filled with promises and blessings that are available to everyone. These blessings are not empty promises which vanish into thin air but promises that come heartfelt from our spiritual Father. We are given these promises when we become adopted children of God; children who have been forgiven, redeemed, and rightful heirs to all God's goodness and love.<sup>1</sup>

I am in agreement with Dr. Reynolds. Ephesians is written with great revelation that empowers the individual believer, the community of believers, and the family structure of believers. The biblical foundational scripture will build, support, and align with the project as a whole.

There are many examples in the Bible that deal with the concept of increasing one's effectiveness in leadership, but the best example of what it looks like when one increases their leadership through leadership development for the sake of my project can be discovered in Ephesians 4:7-16.

Chapter four begins with Paul saying, "as a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received." Kent Hughes points out that chapter four "marks the turning point in the book of Ephesians. The message moves from theology to practicality. This is typical of Paul's writing."<sup>2</sup> He further states the following,

This shift can be expressed in many different ways: from doctrine to duty; from creed to conduct; from the Christian's wealth to his walk; from exposition to exhortation; from the indicative to the imperative; from high society to a high life. Because of the amazing theological realities of chapter 1 through 3, Paul urges the Ephesians (and us) 'to live a life worthy of the calling you have received.'<sup>3</sup>

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<sup>1</sup> Michael D. Reynold, *Discovering Ephesians: The Mystery Revealed* (Cleveland, TN: Derek Press, 2019), 15.

<sup>2</sup> R. Kent Hughes, *Ephesians: The Mystery of the Body of Christ* (Wheaton, IL: Crossway Books, 1990), 121.

<sup>3</sup> Hughes, *Ephesians*, 121.

The author is trying to simply state that Paul is moving from a place of cognitive understanding to a place of action. In other words, he is pointing out that Paul is suggesting that their life should reflect what they know.

In this text, Paul is focusing on the concept of church growth. It is stated by R. Kent Hughes that in verses seven through sixteen, Paul explains how God grows the church through living out the theological fact of its spiritual unity. This passage gives us the keys to church growth not in numbers, but in the pure sense of what develops the members of the Body of Christ. The first element introduced is that of spiritual endowments in general and gifted leaders in particular.<sup>4</sup> This author affirms this statement and position because in verse seven Paul states grace has been given as Christ apportioned or divided. This verse is important because God has graced humanity with a gift for service. So, it is clear that the message of this verse is that all have a serving of grace which has been given by Christ's perfect measure. Everyone has a special part to perform.<sup>5</sup> John B. Polhill shares his thoughts by suggesting the following:

Verses 7-10 introduce a new note. Though the body of Christ is one, the unity is promoted through diversity of individual gifts. The lesson is much like that of 1 Corinthians 12: the unity of the body expresses itself through the diversity of its individual members. Paul began by citing Psalm 68:18 as an Old Testament text that points to the reality God's granting gifts to his people.<sup>6</sup>

There has been much conversation between scholars in the interpretation of verses eight and nine. Klyne Snodgrass explains verse eight in the following manner:

The mention of ascension in verse 8a motivates a parenthetical comment in the next two verses. Interpretation of these verse has been made difficult by the

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<sup>4</sup> Hughes, *Ephesians*, 131.

<sup>5</sup> Hughes, *Ephesians*, 131.

<sup>6</sup> John B. Polhill, *Paul and His Letters* (Nashville, TN: B and H Publishing Group, 1999), 368.

church tradition that has understood them to descent into Hades. At issue is how one should understand the genitive ‘of the earth’ (in the lit. translation, ‘He descended into the lower regions of the earth’) Does this mean ‘the regions under the earth or the lower regions, that is the earth’ If the former, then a descent to Hades is the intent; if the latter three views are possible:

1. Christ’s incarnation
2. Christ’s descent in the Spirit at Pentecost
3. Christ’s descent to the church alluded to in 2:17

The last has little to commend it, and a decent into Hades is difficult to accept for this text or for any other. Paul nowhere else speaks of a descent into Hades, and it is doubtful whether 1 Peter 3: 18-22 refers to such an idea either.<sup>7</sup>

R. Kent Hughes gives a similar but slightly different perspective by saying:

Paul is simply borrowing the imagery of Psalms 68 and applying it to Christ’s incarnation and ascension. The fact that he ‘ascended’ implies that He descended in the Incarnation to the ‘lower, earthly regions,’ which is another way indicating the humiliation of coming to earth (cf. John 3: 13). His descent to earth meant that he set aside the independent exercise of His attributes (such as omnipresence), submitting the exercise of them to the Father’s will, and went down, down, down in the Incarnation, and then went even further down in His death, actually becoming sin for us (2 Corinthians 5:21). But then He burst up in exaltation so that now He fills the whole universe as a conquering King and joyously lavishes gifts upon His children. He bestows abundant gifts to His Church and gives His people power to fulfill their gifts.<sup>8</sup>

In verse eleven, Paul begins to lay out the plan for the Body of Christ to be equipped.

Paul states the following: “So Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up.”<sup>9</sup> In this verse it sounds as if Paul is alluding to the thought that Christ has set aside leadership whose sole responsibility is to ensure that the Body of Christ has growth. In this text, Paul is not promoting a growth that is indicated by numbers, but a growth that is displayed through spiritual maturity. This is vital

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<sup>7</sup> Klyne Snodgrass, *The NIV Ephesians Application Commentary* (Grand Rapids, MI: Zondervan, 1996), 201-202.

<sup>8</sup> Hughes, *Ephesians*, 132.

<sup>9</sup> John C. Maxwell, *The Maxwell Leadership Bible, NIV* (Nashville, TN: Thomas Nelson, 2014), 1440.

because spiritual growth is contingent upon one's ability to respond to all of life situations in a biblical and Christ-like manner. Also, for the purpose of this chapter, it is important to understand that it takes a certain level of maturity and spiritual growth to develop a ministry model that will increase one's ability to grow and lead effectively. Paul was a great example of what it means to develop leaders to become more effective in their ministry context. Paul explains the following to Timothy:

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.<sup>10</sup>

Here in this text, Paul is explaining to Timothy the importance of character within the leadership of an overseer. This text is important in relation to the foundational scripture, because in order for someone to equip someone with character, integrity, and so on, you must first be in possession of it.

In Ephesians 4:7-16, Paul is laying out the blueprint for spiritual development for the Body of Christ as a whole. This tells me that Paul is explaining that God gave the Body of Christ gifted leadership for the purpose of creating more effective leaders. R. Kent Hughes states the following:

This is a watershed text for the doctrine of the church. It effectively eliminates the traditional model of the local church as a pyramid, with the pastor perched precariously on its pinnacle, like a little pope in his own church. While the laity are arrayed beneath him in serried ranks of inferiority. It also shoots down the model of a bus, in which the pastor does all the driving while the congregation are the passengers slumbering in peaceful security behind him. The biblical model is

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<sup>10</sup> Maxwell, *The Maxwell Leadership Bible*, 1446.

the Body of Christ in which those in pastoral roles prepare (equip) God's people for works of ministry.<sup>11</sup>

The author is explaining that leaders are not so far from those that they are leading, and leaders should not have the congregation going on a joyride while the leaders do all the work. In fact, the author is arguing that it is the leader's responsibility to ensure that the Body of Christ is equipped to do the work of the ministry so that there is a sense of shared responsibility. This is why Ephesians 4:7-16 is important in regard to this doctoral project because it supports the biblical position of why leadership development is necessary for ensuring that the effectiveness of lay leadership is increased.

### **Literary Element**

There have been many debates about the book of Ephesians. Many scholars have questioned the authorship of Ephesians; some have questioned whether Ephesians was actually written to the church of Ephesus or if this was a general letter to the surrounding churches. Some theologians even argue the purpose of this epistle. It is argued by John B. Polhill that there are four main lines of arguments that would suggest and support that Paul is not the author.

1. *Vocabulary and style.* Like Colossians, Ephesians has a rather large number of distinctive words. Because of differences in the Greek manuscripts, the count differs from scholar to scholar. Generally speaking, there are around forty-two words in Ephesians found nowhere else in the New Testament and an additional thirty-nine not found in any other Pauline epistle.
2. *The literary relationships of Ephesians.* Many have argued that Ephesians is the work of a later disciple of Paul who used Paul's other letters as a basis for the Ephesians epistle. Goodspeed in particular popularized this view, arguing that a full 88 percent of the contents of Ephesians is drawn from Paul's other epistles, especially from Colossians and Romans.

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<sup>11</sup> Hughes, *Ephesians*, 134.

3. *Theological arguments.* Some have argued that the theology of Ephesians is not compatible with Paul's emphases elsewhere. For instance, the exclusive emphasis on the church universal is unique to Ephesians. The comparison of marriage with Christ's relationship to the church in Ephesians 5 is seen to be incompatible with Paul's negative assessment in 1 Corinthians 7. The emphasis on the exalted Christ and the realized eschatology of Ephesians are viewed as being un-Pauline. Again, it is a matter of emphasis.
4. *Historical arguments.* A final line of argument is that Ephesians reflects a stage of early Christian history later than Paul's lifetime. It is argued that the church had become wholly Gentile. It had developed a strong sense of tradition (cp.2:20; 3:5). The encyclical form of this letter is believed to belong to the age of the 'general epistle,' the latter part of the first century, not the time of Paul.<sup>12</sup>

I do not hold to any of these views, but rather to the position that Ephesians was written by Paul. I believe that the arguments of parallel between the two texts of Ephesians and Colossians is not the best argument to validate that Paul is not the author of Ephesians. In fact, I agree with A. Skevington Wood who suggests the following:

The evidence is insufficient to demonstrate that the same writer could not have been responsible for each. Indeed, it can be maintained that the result is precisely what we might expect of Paul had he treated the same themes in successive letters. On the other hand, would an imitator have dealt so freely with the text of Colossians? Is it not probable that he would have adhered more slavishly to the script? It is when an author borrows from himself that he can take liberties with what is after all his own material.<sup>13</sup>

I also hold to the position that this epistle was written by Paul based on his traditional style of introduction, by identifying his apostolic authority as he did in his epistles First Corinthians, Second Corinthians, Thessalonians, Galatians, and Colossians.

Why did Paul take the time to write this Epistle? This question tends to bring a few arguments in regard to the purpose of this letter. Some scholars have argued that this epistle was not originally written to the Church of Ephesus due to Paul giving too many

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<sup>12</sup> Polhill, *Paul and His Letters*, 357-358.

<sup>13</sup> A. Skevington Wood, *Ephesians*, in *The Expositor's Bible Commentary*, vol. 11, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1981), 8.

indicators as if the audience did not really know Paul personally. John B. Polhill suggests that the following questions have to be considered in order to discover whether Paul originally wrote this letter to the Church of Ephesus:

1. Would Paul have written such a general letter to a church where he had worked for nearly three years no more than five years previously, perhaps as recent as two years?
2. Would he need to introduce himself and his ministry to his beloved Ephesians?
3. Would the Ephesians know him only by hearsay?<sup>14</sup>

These questions are critical when discovering whether Paul was actually writing this letter to the Church of Ephesus. In this research, I hold to the position that this letter was not originally written to the Ephesian Church due to the evidence previously written, as well as other evidence that support this theory. Also, John B. Polhill suggests the following:

It may be that some other congregation was the original recipient of the letter. When he drew up his canon in the mid-second century, Marcion seems to have designated Ephesians as 'the epistle to the Laodiceans.' Building on this, Harnack argued that Ephesians is actually the Laodiceans letter to which Paul referred in Colossians 4:16. It was later deleted from the text after Laodicea developed a bad reputation reflected in Revelations 3:15-19.<sup>15</sup>

If this theory is correct, it would explain why this letter appears to be general in relationship to what we know about Paul and his affiliation with the Ephesian church. This letter was written during a time in which Paul was imprisoned in Rome. It is suggested by some scholars that this letter would be dated to the period of A.D. 60-63, corresponding to the time of Paul's first Roman imprisonment (cf Acts 28:16-31). It was

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<sup>14</sup> Polhill, *Paul and His Letters*, 355.

<sup>15</sup> Polhill, *Paul and His Letters*, 355.



possibly written at the same time as Colossians.<sup>16</sup> It is important to understand the date in which this Epistle was written because it informs the reader that this letter was definitely written after Paul's visit to Ephesus. Ephesus was situated around the west coast of Asia Minor, which is known as modern-day Turkey right at the mouth of Cayster River. This thriving harbor city was ranked with Rome, Alexandria, and Syria Antioch as one of the greatest cities in the Roman Empire.<sup>17</sup> Although Ephesus was considered to be one of the greatest cities in the Roman Empire, Ephesus was plagued with witchcraft, the occult, and superstitious practices. Lawrence O. Richards states that Ephesus was a center of occult practice as its citizens turned to magic, witchcraft, and sorcery to manipulate hostile spiritual powers to their advantage.<sup>18</sup> Due to the Ephesians' involvement with the occult, witchcraft, and magic, there was a need for Paul to write a letter that strengthens the church in Ephesus and the surrounding churches in their spiritual walk. Clinton E. Arnold states the following:

1. When these people turned to Christ and joined the community, their fear of evil spirits and demonic powers did not vanish. They would have been greatly tempted to hold onto some of their household idols and their magical text in spite of the precedent set by the original believers of Ephesus in the historic book-burning episode. These dear believers need reassurance as to the preeminence of Christ in relationship to the other spiritual forces and their own access to the power of God for resisting the hostile powers.
2. That because of their immoral pre-Christian lifestyle, they need help and admonishment in cultivating a lifestyle consistent with their salvation in Christ-a

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<sup>16</sup> Nelson's *Complete Book of Bible Maps and Charts: Old and New Testaments* (Nashville, TN: Thomas Nelson Publishing, 1982), 404.

<sup>17</sup> Ralph P. Martin, Gerald F. Hawthorne and Daniel G. Reid, editors, *Dictionary of Paul and His Letters* (Downers Grove, IL: Intervarsity Press, 1993), 249.

<sup>18</sup> Lawrence O. Richards, *The Bible Reader's Companion* (Wheaton, IL: Victor Books, 1991), 794, e-book.

lifestyle free from drunkenness, sexual immorality, lying, stealing, bitterness and other vices.<sup>19</sup>

In Ephesians 4:9-10, Paul begins to explain that in order for Jesus to ascend, He must have descended first into what Paul calls the lower regions of the earth. This statement of ascending and descending has been interpreted to mean a couple of things. The question that has been debated about Paul's statement in Ephesians 4:9-10 is the following, did Christ descend to the earth or the lower parts of the earth (Hades)? Clinton E. Arnold states the following:

Although some think this refers to Christ's incarnation or His coming in the presence of the Spirit at Pentecost, it is best to understand this as a reference to the underworld (or Hades). Christ went there following His death on the cross to proclaim His victory to the imprisoned powers of darkness (1 Peter 3:19).<sup>20</sup>

John B. Polhill argues the following:

Paul began by citing Psalm 68:18 as an Old Testament text that points to the reality of God's granting gifts to His people. In Paul's day the Psalm was interpreted by the rabbis as a reference to Moses' ascending the mountain to receive the gifts of the law from God? Paul applied it to the Christ decent in the Spirit to grant gifts of ministry to the church. Verses nine and ten are Paul's interpretive comments. Paul argued that if the Psalm spoke of an ascent, that implied a descent. Thus, the Christ who ascended to God's right hand is the same one who descended to grant the gifts to His people. The reference to Christ's descent is not His decent to preach to the spirits in hell (cp. 1 Pet. 3:19-20); this context has nothing to do with that. The reference is rather to Christ's decent to earth in the Spirit to bring gifts to His church.<sup>21</sup>

The author is suggesting that the purpose of Christ descending to the earth was simply about giving gifts to the church. If this position is true, then the question has to be asked "what gifts did Christ give?" Paul gives the answer in verse eleven. He states the

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<sup>19</sup> Clinton E. Arnold, *Ephesians*, in Zondervan Illustrated Bible Backgrounds Commentary, vol. 3, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2002), 304.

<sup>20</sup> Arnold, *Ephesians*, 304.

<sup>21</sup> Polhill, *Paul and His Letters*, 369.

following: “and he gave the apostles, the prophets, the evangelists, the shepherds and teachers” (Eph 4:11).

### Word Study

*The Holman Illustrated Bible Dictionary* defines “apostle,” “prophet,” “evangelist,” “shepherd,” and “teacher” as the following:

*Apostle*: Derivation of the Greek word *apostolos*, one who is sent. *Apostolos* was used to refer to ship or group of ships. Later it designated a bill, invoice, or passport. In the NT, ‘apostle’ has three broad uses. First, it referred to the twelve whom Jesus chose to train for the task of carrying His message to the world. The second designation of Apostle is a person authorized by a local congregation with the safe delivery of specific gifts for another Christian church (2 Cor. 8:23; Phil. 2:25).

*Prophet*: The word *prophetes* means ‘to speak before’ or ‘to speak for.’ Thus, it refers to one who speaks on behalf of God or Christ. Prophets were also called ‘pneumatics’ (*pneumatikos*) ‘spiritual ones’ (1 Cor 14:37). The prophets played a foundational role in the early church (1 Cor. 12:28-31; Eph. 4:11; 2:20).<sup>22</sup>

*Evangelist*: as proclaimers of the good news (the message of Christ), were seen as ‘heralds,’ again a type of messenger.<sup>23</sup>

*Pastor/Shepherd*: Common translation of the Greek noun *poiman* (Eph 4:11) and its verb form; also, the Hebrew *ra’ah* (Jer 3:15; 10:21; 12:10; 22:22 KJV). Literally, a shepherd or one who keeps animals. But used figuratively of those called by God to feed, care for and lead His people, who are His flock.’<sup>24</sup>

*Teacher*: Teachers were expounders of the scriptures and of the Jesus tradition; if they functioned like Jewish teachers, they probably offered biblical instruction to the congregation and trained others to expound the scriptures as well. As in many ancient lists, some of these terms may overlap considerably (the Greek indicates an especially strong overlap between ‘pastors’ and ‘teachers’) they share a common focus and basis of authority as bearers of Christ message.<sup>25</sup>

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<sup>22</sup> *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 88, 1355.

<sup>23</sup> Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: Intervarsity Press, 1993), 547.

<sup>24</sup> *Holman Illustrated Bible Dictionary*, 1250.

<sup>25</sup> Keener, *The IVP Bible Background Commentary*, 548.

As Paul explains in verse eleven, God gave apostles, prophets, evangelists, pastors, and teachers to the church. In verse twelve, Paul further explains why God gave these specific gifts to the church. He states that these gifts were sent to equip the saints for the work of the ministry, for building up the Body of Christ. This verse is foundational in regard to this project because it is in this verse where Paul explains the need for training and equipping to take place in order for growth to happen. *Nelson's New Illustrated Bible Commentary* suggests that verses twelve and thirteen give three stages of growth: gifted leaders are responsible for the equipping of the saints; the well-equipped saints do the work of the ministry; and the result is that the Body of Christ is built up. The final goal is maturity, truth, and love.<sup>26</sup> This informs the reader that once the leaders begin to equip those that they have stewardship over, then real effective ministry can begin to take place that will ultimately lead to maturity, truth, and love. It takes a mature leader to cast vision, to properly plan and to build people through relationships. Also, one is reminded that the gifts are for the church when Frances Foulkes writes the following:

The church may appoint people to different work and functions, but unless they have the gifts of the Spirit, and therefore are themselves the gifts of Christ to his church, their appointment is valueless. The expression also 'serves well to remind ministers that the gifts of the Spirit are not for the enrichment of oneself but for the enrichment of the Church.'<sup>27</sup>

Walter L. Fields states it this way:

The very idea of receiving a gift excites most people, and so it is not surprising that in the Christian world some have taken great delight in investigating their own spiritual gifts. Yet when it comes to a serious consideration of what Scripture actually teaches and how one can become more involved in building the church

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<sup>26</sup> Francis Foulkes and Klyne Snodgrass, "The Epistle to the Ephesians," in *Nelson's New Illustrated Bible Commentary*, ed. H. Wayne House, Earl D. Radmacher and Ronald Allen (Nashville, TN: Thomas Nelson Publishing, 1999), 1537.

<sup>27</sup> Francis Foulkes, *Ephesians: An Introduction and Commentary*, vol. 10, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1989), 123–124.

through the use of these gifts, there is often disinterest and confusion. What must be kept in mind is that the gifts here in verse 11, those in Romans 12:3–8 and those in 1 Corinthians 12:1–31 are not for our personal benefit. They are given by God for the good of others (‘to prepare God’s people,’ v. 12; compare ‘for the common good,’ 1 Cor 12:7).<sup>28</sup>

These two statements are valuable because one must not have selfish ambition in regard to the gifts of the spirit and how they are used and operated within the church. This is why scripture informs us of the following,

Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms. If anyone speaks they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To Him be the glory and the power forever, Amen. (1 Peter 4:10, 11).

Gifts are to be used to serve one another and to build up the body, but ultimately gifts should be used to bring God glory. This is why Paul said whatever you do in word and deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him (Col 3: 17). If we are to do all things in the name of our Lord and Savior, then we should ensure that we are taking the time to be developed and sharpened for the glory of God.

In verse thirteen, Paul expresses the benefits of what the church looks like when the body of believers are equipped. Once the body of believers have been equipped, not only are they working but they have also become spiritually mature. This verse informs us that when people are equipped, there should not only be growth in one’s skill set such

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<sup>28</sup> Walter L. Liefeld, *Ephesians*, in The IVP New Testament Commentary Series, vol. 10, ed. Haddon Robinson, Stuart Briscoe and Grant R. Osborne (Downers Grove, IL: InterVarsity Press, 1997), Eph 4:11.

as vision casting, planning and relationship building, but also in one's ability to have a greater sense of accountability, integrity, and godly character. R. Kent Hughes writes,

A mature church fosters a corporate elevation among its people, just as a fine educational institution promotes the mutual elevation among its students. But, of course, what happens in the church is far more substantial and dynamic, for the elevation is spiritual and eternal. What a vision this is! Christians working together so that there is mutual growth.<sup>29</sup>

This statement is right on point. When the body of believers are equipped properly, this can be such a beautiful thing because the benefit of mature people working together will produce fruit such as conflict resolution, collaboration, team-work, selflessness, affirmation, love for one another, and effective ministry. Paul writes,

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus (Phil 2:3-5).

This statement within itself is a statement about mature godly relationship, but one of the most important things to note is that Paul said, "have this mind in you that is also in Christ Jesus." Spiritual maturity happens when we are no longer thinking like our self, but it is when we begin to have a mindset like Christ.

In verse fourteen, Paul explains the importance of maturity. He suggests that once the believer is mature, the believer will no longer have the attributes of a child; and in this case, the believer is not wavering in their faith. Paul is saying that spiritual maturity can also prepare the believer against false teaching and doctrines that are meant to pull one away from the teachings and standards of God. In verse fifteen, Paul starts off with a conjunction to bring a slight interruption to the previous statement. Paul goes on to say

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<sup>29</sup> Hughes, *Ephesians*, 134.

that mature, equipped believers have the responsibility to “speak the truth in love.” A.

Skevington Wood writes,

Paul contrast the deception of heresy with the integrity of the Gospel. The church cannot allow falsehood to go uncorrected, yet the truth must always be vindicated in the accents of love. ‘Speaking the truth’ is strictly ‘doing the truth’ and may imply more than verbalization. The fundamental concern for the truth is the secret of maturity in the church. It is Christ as the head that the body grows up.<sup>30</sup>

I agree with what the author is implying in this statement. Without godly biblical truth there cannot be true spiritual maturity in the church. It is through this biblical truth that we live and lead others so that true discipleship can occur.

Finally, in verse sixteen, Paul uses the body in an attempt to explain how the church should be functioning. Paul first explains that the body is joined and held together by the head. Paul is stating that it is the responsibility for the body to conform to the head, which is Christ, and not the other way around. Paul also suggests that when everyone is doing their part in the body, the body will grow, and the body will grow in love. This metaphor that Paul uses of the body also indicates that there are no insignificant parts that are attached to the body, because every part of the body has some significant value and purpose. Clinton E. Arnold states that the proper functioning of the church is comparable to the human body. The head provides leadership, direction, and guidance to the body, but it is essential for every supporting ligament to do its part.<sup>31</sup>

It is vital to understand the importance of what it means for the believer or body of believers to be equipped. This idea was so important that God presented the church with people who would be responsible for equipping the body. Ephesians 4:7-16 informs

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<sup>30</sup> Wood, *The Expositor's Bible Commentary*, 59.

<sup>31</sup> Arnold, *Zondervan Illustrated Bible Backgrounds*, 326.

the reader that in order for the church to become effective, the body must first be equipped for effective ministry to take place. There are a lot of churches that may not be operating at their fullest potential because the people who are in place to assist in moving the mission of the church forward may lack the training and development that is needed, thus causing the lay leadership to not be as effective. Aubrey Malphurs and Will Mancini inform us of the following,

The key point of clarification is that the pastor is entrusted with the communication of a pure gospel, not with the doing of the ministry. On the one hand, the pastor is called to protect the sheep by guarding the gospel against false teaching and doctrinal impurity. When it comes to the doing of the ministry, on the other hand, the pastor is called not to guard but to give away. Paul highlights this in Ephesians 4:11-13, when he clarifies that pastors are to equip the saints for the work of service.<sup>32</sup>

Paul also explains in this text that an equipped body is a mature body. A lack of training can sometimes cause lay leadership to become disgruntled, angry, selfish, visionless, and carnal because there is a lack of spiritual maturity and development, thus causing other parts of the body to become hurt, damaged, and non-operative. This is why the author believe that when leaders are equipping the body for the work of the ministry, a huge component to this process has to be discipleship. Aubrey Malphurs and Will Mancini point out the following,

Leader misperception can cause another delay. When leadership does not discern the difference between building leaders and making disciples, it lives with a blind spot. Leader-developers must distinguish between making disciples, developing mature disciples, and making leaders. Discipleship development is a much broader concept than leadership development, because it targets everyone. Leadership is for a limited number of maturing disciples.<sup>33</sup>

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<sup>32</sup> Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), 33.

<sup>33</sup> Malphurs and Mancini, *Building Leaders*, 33.



I understand the point being stressed by Malphurs and Mancini, but I do not fully agree with the separation of discipleship and leadership. Jesus told the disciples “go and make disciples.” He did not tell them to go and make leaders. In fact, I hold to the position that it is through discipleship that one will become a better leader. Eric Geiger and Kevin Peck argue the following point:

If leaders are developed apart from Jesus, the emphasis is inevitably on skills and not the heart transformed through Christ. Divorcing leadership development from discipleship can leave people more skilled and less sanctified. And when competency and skill outpace character, leaders are set up for a fall. We don’t serve people well if we teach them how to lead without teaching them how to follow Him. We don’t serve leaders well if we develop skills without shepherding their character.<sup>34</sup>

With that being said, if the leaders that are responsible to equip the body is going to be effective, John C. Maxwell asserts the following,

Equipping is a tough job, much harder than shepherding. The leader is to equip others for ministry. Paul explains the goal for shepherding (Eph 4:12) and the goal of the sheep (4:13), then describes the result (4:14-16). If leaders wish to equip their people, they must give them certain gifts:

1. I must care for them (Communication, Affirmation, Recognition, and Example).
2. I must work on their weaknesses but work out their strengths.
3. I must give them myself (time, energy, and focus).
4. I must give them ownership of ministry.
5. I must become a resource person (atmosphere, training, support, tools).
6. I must make expectations clear.
7. I must eliminate unnecessary burdens.
8. I must catch them doing something good, then reward them.<sup>35</sup>

This model of leadership development that Paul established in Ephesians 4:7-16 is still true today. He used this model to first inform the church that there are leaders in place to

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<sup>34</sup> Eric Geiger and Kevin Peck, *The Church and Leadership Development: Designed to Lead* (Nashville, TN: B and K Publishing Group, 2016), 153.

<sup>35</sup> John C. Maxwell, *The Maxwell Leadership Bible, NIV* (Nashville, TN: Thomas Nelson, 2014), 1411.

ensure that the body is equipped for the work of the ministry. Paul also informs us know that once the body of believers are equipped for the work of the ministry, this leadership development (equipping) will produce mature believers that can stand firm on God's word and statute and produce effective ministry,

### **Conclusion**

In the research and study through the exegetical lenses of Ephesians, the author believes this scripture best supports the purpose and goal of the project. Paul gives a great explanation of God's intention and plan for church growth. As stated earlier in this chapter, the growth that is being expounded on is not a growth in numbers but a growth in maturity. In this text, it was discovered that God's plan of action for church growth to happen is through the gifts that was given to the body of Christ. Paul stated that the body was given five forms of leadership to ensure that growth takes place. He states that individuals were given apostles, prophets, evangelists, pastors, and teachers, to equip His people for works of service in order that effective ministry to take place. God's intent for leadership development is that leaders would develop leaders.

It is through the development of ministry leaders that will increase their productivity in ministry, that the body will be built up; and that spiritual maturity would take place in the body. The researcher believes this text is a great example of what it means to be developed with skills and godly character.

This biblical foundation unit supports the goals and purpose of the project "Developing A Leadership Development Training Manual for Lay Leaders."

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

#### **Introduction**

The purpose of this historical foundation chapter is to complete an analysis of a historical figure, era, or movement that is relevant to this doctoral project. The project is “Developing A Leadership Development Training Manual for Lay Leadership.” The value that this project will offer is to look at the need for leadership development and with the proper training, one can become productive and effective in their line of ministry.

African Americans have been through many different challenges, obstacles and much persecution to get to where they are today. Due to some of these challenges African Americans have been forced to fight to become the people that God created them to be. One thing that we have always fought for is to position ourselves as respected as leaders. We as African Americans have been blessed with the opportunity to be led by many great African American leaders such as W. E. B. DuBois, Martin Luther King, Jr., and the forty-fourth president of the United States of America, Barack Obama. But for the purposes of this chapter, the author will look at the life and philosophy of Booker T. Washington and discuss how his philosophy of development support and align with the thought process of this project.

Booker T. Washington's life as a whole is a great example of what happens when one is exposed to the proper training and development. Booker T. Washington, who was born a slave and if the truth were to be told, he had every excuse possible to be nonproductive, angry, bitter, and content with the life he was born into. Unlike many men and women who were born into slavery, Washington decided that he would be intentional with his life because he discovered that although he was born a slave, with the proper training and development he would not die a slave. Louis R. Harlan gives an account of Washington's thought about the need to become a more effective and productive person by stating the following:

When I settled down for my life's work near the little town of Tuskegee, Alabama, I made up my mind to do so as an individual that which I am striving to get my race to do throughout the United State. I resolved to make myself, so far as I was able, so useful to the community, the county, and the state that every man, woman, and child, white and black, would respect me and want me to live amongst them.<sup>1</sup>

Washington became the best version of himself that he could. Another reason to use Booker T. Washington in regard to this portion of the chapter is because he gave a difficult critique of the church leadership that supports the theme of the project.

Washington states the following about black clergymen and leaders of the black church,

I have no hesitancy in asserting that three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to anyone or attempt to lead anyone.<sup>2</sup>

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<sup>1</sup> Louis R. Harlan, *Booker T. Washington: The Making of a Black Leader, 1856-1901* (New York, NY: Oxford University Press, 1972), viii.

<sup>2</sup> Booker T. Washington, *The Story of the Negro*, 2 vols. (London, UK: T. Fisher Unwin, 1909), 195.

Due to this perspective he would later develop a school for black clergymen and leaders to come and obtain foundational training in reading the Bible, sermon preparation and the singing of hymns in order that they may become more effective as church leaders.

In this chapter, I will look at the life of Washington starting with his birth into slavery. It is important for this to be the starting point because one will begin to understand why Washington would develop a philosophy for African Americans to develop by learning an industrial trade. Washington believed that slaves had already learned skills and trades through their time of slavery. Washington's life will also be explored as a student and then a community leader in regard to his leadership at Tuskegee University. It is through these explorations of Booker T. Washington's life that I will meet the requirement of this chapter and doctoral project.

### *Born into Slavery*

When looking at the life of Booker T. Washington, one would never understand how he could have been born into slavery at the beginning of his life and died a great leader within the African American community. Unlike many other slaves, Washington decided that he would not be defined based off of his circumstance in which he had no control over. Washington was born into slavery somewhere around 1858-1859 on a slave plantation in Franklin County, Virginia, without any acknowledgement of who his father was.<sup>3</sup> Although Washington did not know his biological father, he did not allow his father's absence to be an issue that he would hold against him. He said "Whoever he was, I never heard of his taking the least interest in me or providing in any way for my rearing.

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<sup>3</sup> Booker T. Washington, *Up from Slavery* (Lexington, KY: BLN Publishing, 2010), 4.

But I do not fault him. He was simply another unfortunate victim of the institution which the nation unhappily had engrafted upon it at the time.”<sup>4</sup>

During this time of slavery in history, it was not foreign to lack the knowledge of one’s family heritage and background, primarily due to families being separated as they were being stolen from Africa. Washington addressed this by saying the following,

I have been unsuccessful in securing any information that would throw any accurate light upon the history of my family beyond my mother. She, I remember, had a half-brother and a half-sister. In the days of slavery not very much attention was given to family history and family records – that is, black family records.<sup>5</sup>

There was a need for slaves to become disconnected from their history, their culture and their ancestors. Part of this process was strategic and spoken of early in slavery through the Willie Lynch Letter. He suggests the following:

Our experts warned us about the possibility of this phenomenon occurring, for they say that the mind has a strong drive to correct and re-correct itself over a period of time if it can touch some substantial original historical base; and they advised us that the best way to deal with this phenomenon is to shave off the brute’s mental history and create a multiplicity of phenomenon or illusions so that each illusion will twirl in its own orbit, something akin to floating balls in a vacuum.<sup>6</sup>

This was an important tool to keep slaves in line. Unfortunately, hundreds of years later African Americans are still asking the questions, “who are we and where did we come from.” The community knows more today than Booker T. Washington knew at that time, but they are still suffering from the lack of understanding of history, pre-slavery.

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<sup>4</sup> Washington, *Up from Slavery*, 4.

<sup>5</sup> Washington, *Up from Slavery*, 4.

<sup>6</sup> William Lynch, *The Willie Lynch Letter and the Making of a Slave* (Long Island, NY: African Tree Press, 2011), 22.

Booker T. Washington did not have the benefit of being nurtured by his mother due to her responsibilities as a slave. He recalls, “My mother, of course, had little time in which to give attention to the training of her children during the day. She snatched a few moments for our care in the early morning before her work began, and at night after the day’s work was done.”<sup>7</sup> Due to inappropriate living conditions Washington had no recollection of ever sleeping on a bed, but his memories were plagued with the thoughts of sleeping on a bundle of filthy rags laid upon the dirt floor.<sup>8</sup> As a child there was no privilege of fun in the sun, no sports, no tag, no playing; it was all work and no play. As far back as he remembers, every day of his life was occupied in some form of labor.<sup>9</sup> This factual statement says a lot about Washington’s view in regard to hard work because this is all he knew. This is important because, in leadership as well as developing others for leadership, it is vital to convey the importance of a strong work ethic. Without a strong work ethic, it is difficult to intentionally and consistently plan and execute. Washington describes his duties in the following way, “I was occupied most of the time in cleaning the yards, carrying water to men in the fields, or going to the mill, to which I used to take the corn, once a week, to be ground. The mill was about three miles from the plantation. This work I always dreaded.”<sup>10</sup>

The reason Washington dreaded doing this task was simply because of his stature. Like Booker T. Washington, sometimes we as leaders will dread doing our task due to

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<sup>7</sup> Washington, *Up from Slavery*, 5.

<sup>8</sup> Washington, *Up from Slavery*, 5.

<sup>9</sup> Washington, *Up from Slavery*, 5.

<sup>10</sup> Washington, *Up from Slavery*, 5.

some sort of limitations and/or insecurity. During his time in slavery, he was not large enough to be of much service, and this is why his duties were limited.<sup>11</sup> Due to his size, he would have an issue taking the corn to the mill to be ground, he states the following:

The heavy bag of corn would be thrown across the back of the horse, and the corn divided about evenly on each side; but in some way, almost without expectation, on these trips, the corn would so shift and become unbalanced and would fall off the horse, and often I would fall with it. As I was not strong enough to reload the corn upon the horse, I would have to wait, sometimes for many hours, till a chance passer-by came along who would help me out of my trouble.<sup>12</sup>

This assignment would pose a problem for the young and small frame of Washington because this would cause his travel time to be longer than expected. He confirms this by saying, “When I was late in getting home, I knew I would always get a severe scolding or a flogging.”<sup>13</sup> This type of punishment was an unfortunate situation for young Washington because he did what he was asked to do, but due to unforeseen circumstances, he would be punished for something that was totally outside of his control. One would think that his master would lighten his load to ensure that he would be able to get back in a reasonable time; but sadly, this would not be the case for young Washington.

Booker T. Washington was not fortunate to have the rights as a slave to receive an education. In fact, he never believed that he would ever become an educated black man due to his current state as a slave. He states the following, “The picture of several dozen boys and girls in a schoolroom engaged in study made a deep impression upon me, and I

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<sup>11</sup> Washington, *Up from Slavery*, 5.

<sup>12</sup> Washington, *Up from Slavery*, 5.

<sup>13</sup> Washington, *Up from Slavery*, 5.



had the feeling that to get into the schoolhouse and study in this way would be about the same as getting into paradise.”<sup>14</sup> I believe this vision of seeing white boys and girls in schoolrooms would also spark something in Washington that would lead to his desire to learn and be developed.

### *Freedom is Around the Corner*

The sound of freedom was twofold. There was a deep hope that God would deliver them as He did the Children of Israel. On the other hand, the hope to be free was something that would also seem to be unachievable in this world. Booker T. Washington states the following, “Most of the versus of the plantation’s songs had some reference to freedom. True, they had sung those same verses before, but they had been careful to explain that the ‘freedom’ in these songs referred to the next world and had no connection with life in this world.”<sup>15</sup> There was a sound of freedom going through the air that gave hope. Washington recalls his mother kneeling over her children and fervently praying that Lincoln and his armies might be successful, and that one day she and her children might be free.<sup>16</sup> This was sparking conversations amongst the other slaves because there was a strong possibility that freedom was on the way; and because of this, the slaves were very intentional of staying informed as much as possible about the Civil War. Washington states the following:

From the time that Garrison, Lovejoy, and others began to agitate for freedom, the slaves throughout the South kept in close touch with the progress of the

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<sup>14</sup> Washington, *Up from Slavery*, 6.

<sup>15</sup> Washington, *Up from Slavery*, 10.

<sup>16</sup> Washington, *Up from Slavery*, 11.

movement. Though I was a mere child during the preparation for the Civil War and during the war itself, I now recall the many late-at-night whispered discussions that I heard my mother and the other slaves on the plantation indulge in. These discussions showed that they understood the situation, and that they kept themselves informed of events by what was termed the ‘grape-vine’ telegraph.<sup>17</sup>

Being a slave had countless disadvantages, but one disadvantage that they were forced to deal with was the clothing that they were forced to wear. Washington remembers his first pair of shoes. He recalls them being made out of wood, they had rough leather on the top and the bottom was about an inch thick, made of wood. When he walked, they would make a loud noise, and these shoes were not made for the natural pressure of feet.<sup>18</sup> Also he was forced to wear a shirt that was made out of flax. This material was made out of the cheapest and roughest part.<sup>19</sup> His statement about this material is as follow, “I can scarcely imagine any torture, except, perhaps, the pulling of teeth, that is equal to that caused by putting on a new flax shirt for the first time. It is almost equal to the feeling that one would experience if he had a dozen or more chestnut burrs, or a hundred small pin-points, in contact with his flesh.”<sup>20</sup>

During the Civil War, many of the white population was away fighting in a war that would permit slavery to stay to in existence.<sup>21</sup> Interestingly, many of the slaves in the south who were treated with any kind of decency would care for those whites who would become injured in battle. After further research, I began to understand the compassion

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<sup>17</sup> Washington, *Up from Slavery*, 6.

<sup>18</sup> Washington, *Up from Slavery*, 7.

<sup>19</sup> Washington, *Up from Slavery*, 7

<sup>20</sup> Washington, *Up from Slavery*, 7.

<sup>21</sup> Washington, *Up from Slavery*, 7.

that the slaves would have toward these whites. Washington would shed more light on this by sharing the emotions of the slaves when they discovered that “Mars’ Billy” had died due to the war. He shares the following:

I recall the feeling of sorrow which existed among the slaves when they heard of the death of ‘Mars Billy.’ It was no sham sorrow, but real. Some of the slaves had nursed ‘Mars Billy,’ others played with him when he was a child. ‘Mars Billy’ had begged for mercy in the case of others when the overseer or master was thrashing them. The sorrow in the slave quarter was only second to that in the ‘big house.’ When the two young masters were brought home wounded the sympathy of the slaves was shown in many ways. They were just as anxious to assist in the nursing as the family relatives of the wounded. Some of the slaves would even beg for the privilege of sitting up at night to nurse their wounded master. This tenderness and sympathy on the part of those held in bondage was a result of their kindly and generous nature.<sup>22</sup>

The actions of these slaves were reflections of their compassion and capacity to forgive.

This is vital because there were slaves that would have laid their life on the line to protect the house of those slave owners who were away in battle.<sup>23</sup> This could lead one to believe that blacks were okay with being slaves, but that was not the case as Washington would express by saying, “I have never seen one who did not want to be free, or one who would return to slavery.”<sup>24</sup>

### *All Things Work Together for the Good*

Although slavery was a horrendous and gruesome experience, Washington believed there were still some benefits that would come out of slavery. Washington stated the following, “That out of the ten million Negroes inhabiting this country, who

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<sup>22</sup> Washington, *Up from Slavery*, 7-8.

<sup>23</sup> Washington, *Up from Slavery*, 8.

<sup>24</sup> Washington, *Up from Slavery*, 8.

themselves or whose ancestors went through the school of American Slavery, are in a stronger and more hopeful condition, materially, intellectually, morally, and religiously, than is true of an equal number of black people in any portion of the globe.”<sup>25</sup>

Washington also supports this idea by expressing the destructive side of slavery for both blacks and whites. Washington’s belief is that the “black man got nearly as much out of slavery as the white man.”<sup>26</sup> Due to slavery using labor as its foundation, labor was something that neither blacks nor whites wanted to perform. As a result, whites were left crippled in regard to not having the skills to get things done. Washington’s account of this is expressed when he stated the following:

The slave system on our place, in a large measure, took the spirit of self- reliance and self-help out of white people. My old master had many boys and girls, but not one, so far as I know, ever mastered a single trade or special line of productive industry. The girls were not taught to cook, sew, or take care of the house. All of this was left to the slaves. The slaves, of course had little personal interest in the life of the plantation, and their ignorance prevented them from learning how to do things in the most improved and thorough manner.<sup>27</sup>

### *The Burden of Freedom*

The realization of freedom in one perspective was not a problem because the slaves were just as prepared to start a new life in the new free world as their masters.<sup>28</sup>

Slaves had developed skills but the two things that slaves were deficit in was book-learning and the ownership of property.<sup>29</sup> “The slave owner and his sons had mastered no

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<sup>25</sup> Washington, *Up from Slavery*, 9.

<sup>26</sup> Washington, *Up from Slavery*, 9.

<sup>27</sup> Washington, *Up from Slavery*, 9.

<sup>28</sup> Washington, *Up from Slavery*, 9.

<sup>29</sup> Washington, *Up from Slavery*, 9.

special industry. They unconsciously had imbibed the feeling that manual labor was not the proper thing for them. On the other hand, the slaves, in many cases had mastered some handicraft and none were ashamed, and few unwilling, to labor.”<sup>30</sup>

The day in which the slaves were to be informed of their freedom, they were all asked to gather at the house, and a man who was believed to be a government official began to read what Washington believed to be the Emancipation Proclamation.<sup>31</sup> Prior to this reading Washington remember the feeling of a heavy burden, but it did not appear to be a feeling of bitterness. Washington remembers the following:

There was a feeling of deep interest, or perhaps sadness, on their faces, but not bitterness. As I now recall the impression they made upon me, they did not at the moment seem to be sad because of the loss of property, but rather because of parting with those whom they reared and who were in many ways very close to them.<sup>32</sup>

After what was believed to be the Emancipation Proclamation was read, there was a great sense of happiness and for some minutes there were rejoicing and thanksgiving and wild scenes of ecstasy. There were no feelings of bitterness.<sup>33</sup> It was at this point that the slaves began to understand what had really taken place. They were free, but this also meant they were now responsible for themselves. Washington explains this in the following way:

The wild rejoicing on the part of the emancipated coloured but for a brief period, for I noticed that by the time they returned to their cabins there was a change in their feelings. The great responsibility of being free, of having charge of themselves, of having to think and plan for themselves and their children, seemed

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<sup>30</sup> Washington, *Up from Slavery*, 9.

<sup>31</sup> Washington, *Up from Slavery*, 10.

<sup>32</sup> Washington, *Up from Slavery*, 10.

<sup>33</sup> Washington, *Up from Slavery*, 10.

to take possession of them. It was very much like suddenly turning youth of ten or twelve out into the world to provide for himself.<sup>34</sup>

Since slavery was all that they knew, these slaves were now faced with a new reality and that was “freedom.” They had to learn what did it mean to be “free.” I believe many of them had to ask, and for much of them, they had no real answer. I believe they began to understand that with their newfound freedom, it also came with a new form of responsibility. What Booker T. Washington began to understand is that part of that responsibility was to ensure that he was trained and developed with the skills needed to help transform his life.

### *Striving for Development*

Booker T. Washington began working in a coal mine in order to support himself. It was here that he heard of an institution that would allow you to work while you receive your education.<sup>35</sup> Washington explains it in the following manner, “I heard one tell the other that not only was the school established for the members of my race, but the opportunities were provided by which poor but worthy students could work out all or part of the cost of board, and at the same time be taught some trade or industry.”<sup>36</sup>

After hearing about this great opportunity that would be afforded to African Americans, Washington began the journey to training and development that would change his life forever. Shortly after hearing about Hampton University, Washington

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<sup>34</sup> Washington, *Up from Slavery*, 10.

<sup>35</sup> Washington, *Up from Slavery*, 18.

<sup>36</sup> Washington, *Up from Slavery*, 18.

continued to work in the coal-mine. One day he heard that a position was available. This position afforded him an opportunity to work in the household of General Lewis Ruffner, the owner of the salt-furnace and coal-mine. Mrs. Viola Ruffner, the wife of General Ruffner, was a “Yankee” woman from Vermont.<sup>37</sup>

Rumors suggested that Mrs. Viola Ruffner was very intimidating and hard to work for. Samuel R. Spencer, Jr. writes the following,

Booker, by that time fifteen, knew very well Mrs. Ruffner’s reputation as a hyperstrict Yankee woman whom no one could please [and] had no desire to become one of the succession of boys who had tried the place and left. Still, compared with the coal-mines even Mrs. Ruffner seemed to be the lesser of the two evils.<sup>38</sup>

This relationship that was forged between Washington and Mrs. Ruffner started off with some difficulties due to the expectation of perfection that she demanded. Washington, by no means a model employee at first, seemed destined to follow the pattern of his predecessors.<sup>39</sup> I believe this experience that Washington had while working for Mrs. Ruffner became more valuable than he would expect. This experience taught Booker T. Washington the importance of having a strong work ethic. It is through having a strong work ethic that one can develop and utilize other skills. Mrs. Ruffner encouraged him in his desire for education, and it was at her home that he would make his first library.<sup>40</sup>

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<sup>37</sup> Washington, *Up from Slavery*, 18.

<sup>38</sup> Samuel R. Spencer, *Booker T. Washington and the Negro’s Place in American Life* (Toronto, Canada: Little, Brown and Company), 24.

<sup>39</sup> Spencer, *Booker T. Washington*, 24.

<sup>40</sup> Spencer, *Booker T. Washington*, 25.

Mrs. Ruffner also gave Washington his first experience in business.<sup>41</sup> It was through these various experiences that Washington

learned the value of her exacting standards of performance, his pride in a job well done and developed into a major incentive. From that time on, the gospel of thrift, propriety, cleanliness and hard work which was Mrs. Ruffner's New England heritage also became a part of the young Negro's make-up.<sup>42</sup>

Nevertheless, as great of a learning experience that Washington had working for Mrs. Ruffner, it was time for Washington to go and travel to Hampton for him to get the desired education. The travel from Malden through the mountains and across the state of Virginia was a distance of four hundred miles.<sup>43</sup> In order for Washington to make this journey, he traveled by stagecoach; and after exhausting himself of all his money, he had to walk and beg for rides the rest of the way. Due to Washington's strong desire to learn and develop, he did not allow the distance to discourage him. This is very important because sometimes development does not come through convenience; often times, it is something that was must obtain out of inconvenience.

Once Washington reached the grounds of Hampton Institute, he believed that he had finally made it to what he called "the promise land" and his thoughts were, "I felt that a new kind of existence had now begun – that life would now have a new meaning. I felt that I had reached the promised land, and I resolved to let no obstacle prevent me from putting forth the highest effort to fit myself to accomplish the most good in the world."<sup>44</sup>

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<sup>41</sup> Spencer, *Booker T. Washington*, 25.

<sup>42</sup> Spencer, *Booker T. Washington*, 25.

<sup>43</sup> Spencer, *Booker T. Washington*, 26.

<sup>44</sup> Washington, *Up from Slavery*, 22.



One of the best things that happened for Washington was the relationship that he established with General Samuel Chapman Armstrong. General Armstrong made such an impact on Washington that he stated the following: “I shall always remember that the first time I went into his presence he made the impression upon me of being a perfect man. I was made to feel that there was something about him that was superhuman.”<sup>45</sup> This relationship was one that lasted the duration of General Armstrong’s life.

There were many valuable lessons that Washington learned along his journey at Hampton; but due to his upbringing as a slave, his most valuable lesson was surrounded around hygiene. Washington states the following, “I sometimes feel that almost the most valuable lesson I got at the Hampton Institute was in the use of the bath. I learned there for the first time some of its value, not only in keeping the body healthy, but in inspiring self-respect and promoting virtue.”<sup>46</sup>

There were two things that Washington learned at Hampton that became very useful for him as an abolitionist. First, Washington developed a love for the Bible. He states that:

I learned to love to read the Bible, not only for the spiritual help which it gives, but on account of its literature. The lessons taught me in this respect took such a hold upon me that at the present time, when I am at home, no matter how busy I am, I always make it a rule to read a chapter or portion of a chapter in the morning, before beginning the work of the day.<sup>47</sup>

Secondly, Washington learned the skill of public speaking. He states the following:

Whatever ability I have as a public speaker I owe in a measure to Miss Lord. When she found out that I had some inclination in this direction, she gave me

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<sup>45</sup> Washington, *Up from Slavery*, 22.

<sup>46</sup> Washington, *Up from Slavery*, 23.

<sup>47</sup> Washington, *Up from Slavery*, 26.

private lessons in the matter of breathing, emphasis, and articulation. Simply to be able to talk in public for the sake of talking has never had the least attraction for me. In fact, I consider that there is nothing so empty and unsatisfactory as mere abstract public speaking; but from my early childhood I have had a desire to do something to make the world better and then to be able to speak to the world about that thing.<sup>48</sup>

These two skills coupled with all of Washington's other practical and academic experiences helped him to become the great leader that individuals read about today. Through these experiences at Hampton, Washington developed a long, burning passion to give African Americans in the Black Belt of the South his life to providing the same kind of opportunity for self-reliance and self-awakening that had been provided for him at Hampton.<sup>49</sup> As lay leaders it is important to understand that there should be a love for the bible first and then a love for learning other skills such as vision casting, planning and execution.

#### *Development of Leadership and Skill*

Booker T. Washington's mission was to train and develop African American men and women to acquire the knowledge and skill to become productive citizens within their communities. Washington's plan was to send strong selected young men and women, with proper training of head, hand, and heart, who would live among the masses of African Americans and show them how to lift themselves up and improve their life styles.<sup>50</sup> The concept of head, hand, and heart is a concept that lay leaders should practice

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<sup>48</sup> Washington, *Up from Slavery*, 26.

<sup>49</sup> Washington, *Up from Slavery*, 123.

<sup>50</sup> Washington, *Up from Slavery*, 123.

daily. As lay leaders we should acquire knowledge, we should work diligently, and we should have a heart of compassion and servitude. This plan Washington would commit his life to because he understood that without the development of skill through industrial trade that African Americans would not have the ability to advance as a people.

Washington gives two examples of what happens when someone receives the development and trained skills and then go back into the community in which they lived.

He describes the following:

That a colored man that came to the institute (Tuskegee) from one of the large plantation districts; he studied in the class-room a portion of the time and received practical and theoretical training on the farm the remainder of the time. Having finished his course at Tuskegee, he returned to his plantation home, which was in a county where colored people outnumbered the whites six to one, as is true of many of the counties in the Black Belt of the South. He found the negro in debt. Ever since the war they had been mortgaging their crops for the food on which to live while the crops were growing. The majority of them were living hand to mouth on rented land, in small, one-room log cabins, and attempting to pay a rate of interest on their advances that range from fifteen to forty per cent per annum. The school had been taught in a wreck of a log cabin, with no apparatus, and never been in session longer than three months out of twelve. With as many as eight or ten persons of all ages and conditions and of both sexes huddled together in one cabin year after year, and with a minister whose only aim was to work upon the emotions of the people, one can imagine something of the moral and religious state of the community.<sup>51</sup>

Based off of the narrative that Booker T. Washington gave, this was a community that was struggling with economic growth. They were unable to have ownership over their property, and their spiritual position was one that was not causing spiritual growth. Just like any community of people, a huge problem is that those that are making a living in this environment use what they earned on high rents, crop mortgages, whiskey, snuff, cheap jewelry, and the like.<sup>52</sup> Christians live in communities where people work and can

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<sup>51</sup> Washington, *Up from Slavery*, 123.

<sup>52</sup> Washington, *Up from Slavery*, 125.

barely pay rent. Communities are inflicted with liquor stores in which their supply and demand is on the shoulders of those who can barely make it; and although this was a problem in Washington's time period, one can still see the residue over one hundred years later.

The conclusion to this narrative is that the man that was being spoken of turned this community around through training and development. These are the steps he took to begin to transform this community of African Americans in order to get them to change the trajectory of their life.

He took the three months' public school as a nucleus for his work. Then he organized the older people into a club, or conference, that held meetings every week. In these meetings he taught the people in a plain, simple manner how to save their money, how to farm in a better way, how to sacrifice, to live on bread and potatoes, if need be, till they could get out of debt, and begin the buying of land. Soon a large portion of the people were in a condition to make contracts for the buying of homes (land is very cheap in the south), and to live without mortgaging their crops. Not only this: under the guidance and leadership of this teacher, the first year that he was among them they learned how, by contributions in money and labor, to build a neat comfortable school house that replaced the wreck of a log cabin formally used.<sup>53</sup>

When a person embraces the process of training and development, not only will it transform his/her life but there is a chance that a person can also transform everything around them.

Washington gives another account of a gentleman who received academic training from Tuskegee. This gentleman established himself as a successful blacksmith and wheelwright within his community and he made the same kind of changes in his community as the man that was spoken of previously.<sup>54</sup>

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<sup>53</sup> Washington, *Up from Slavery*, 125.

<sup>54</sup> Washington, *Up from Slavery*, 126.

Booker T. Washington was a firm believer that servitude, as a leader, should be a major goal. He truly believed that “a man can experience the highest happiness if he can lose himself in his work for the sake of a noble cause.”<sup>55</sup> I affirm this position because taking the time to help others development of their skill is a calling higher than oneself, especially in the church. This is why Booker T. Washington stood on the principles of head, hand and heart. In fact, Booker T. Washington went on to say “Who are the happiest people I have known? Those who do the most for others. Who are the most miserable? Those who do the minimum for others and who continually seek their own happiness.”<sup>56</sup> This statement within itself says it all and is true in the church as well. There is great joy serving alongside other leaders while others are sharpened for the advancement of the kingdom. Those who tend to sit down on their gifts are usually the ones who are always complaining about what should be done or what did not happen. By no means am I saying that those that are not serving are miserable, but I do believe that they may be frustrated or not sure of what they should be doing because they may lack the development that is needed to be productive in ministry involvement.

Washington also had a great love for the church, but he did not agree with the leadership capabilities of the African American church. Washington stated, “I have no hesitancy in asserting that three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to anyone or attempt to lead anyone.”<sup>57</sup> Due to this belief that these ministers were unable to preach

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<sup>55</sup> John J. Ansbro, *The Credo of Eight Black Leaders* (Lanham, MD: University Press of America, 2004), 33.

<sup>56</sup> Ansbro, *The Credo of Eight Black Leaders*, 33.

<sup>57</sup> Washington, *The Story of the Negro*, 195.

and lead due to a lack of moral and mental competences, it was suggested by Robert Michael Franklin that Booker T. Washington perceived “these preachers perpetuated the nonprogressive features of slave religion. After diagnosing the illness of leadership in the black churches, he offered a prescription for health.”<sup>58</sup> In other words, Booker T. Washington believed that the answer to this question of competency would be for ministers and church leaders to become trained, developed and educated in order that they may become more effective in their preaching and leadership skills.

Due to this lack of what he believed to be a competency issue, Washington would begin a school for theological training that would not have a focus on any particular denomination. The goal of this Bible training was to teach ministers to read the Bible, prepare a sermon, sing a hymn, and use his calling to help the people.<sup>59</sup>

Although Washington’s position was truly controversial, Robert Michael Franklin informs us that “Washington criticized the clergy because he cared deeply for them and recognized the latent power that could be mobilized if leaders were properly educated.”<sup>60</sup> This statement within itself represents the belief that training and development are essential for true power and influence. Additionally, once the adequate training and development is obtained, it will allow a person, or in this case ministers and leaders, to become more effective and productive.

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<sup>58</sup> Robert Michael Franklin, *Liberating Visions: Human Fulfillment and Social Justice in African-American Thought* (Minneapolis, MN: Fortress Press, 1990), 29.

<sup>59</sup> Washington, *The Story of the Negro*, 1: 195.

<sup>60</sup> Franklin, *Liberating Visions*, 29.

## Conclusion

After much research and discovery of Booker T. Washington, I first must admit that I was truly impressed with Washington and all the obstacles that he was confronted with and overcame. The first obstacle that he had to contend with was being born into slavery and his second obstacle was his travel to enter into what we know as Hampton University today. One observation is, that although Washington was faced with great challenges, God also gave him favor in every aspect of his life. The sovereignty of God is interwoven in the various chapters of his life. Booker T. Washington was born a slave, but due to the plan of God, he was born during the time where slavery would soon be abolished. While working in a coal mine, he stumbled on a conversation about a great school that was affording poor but worthy coloured people an opportunity to work for their tuition. The lessons that he learned from Mrs. Ruffner appeared to be some of the most valuable non-formal education that he received. The relationship that he built with General Armstrong placed an everlasting influence over his life. It was obvious that God had a plan for his life. The Bible states that the steps of a good man are ordered by the Lord (Ps 37: 23). Booker T. Washington's life is a great example of that scripture.

I believe that Booker T. Washington's life and philosophy does support the foundation of the doctoral project "Developing A Leadership Development Training Manual for Lay Leadership." Booker T. Washington's life desire was to assist African Americans in understanding that if they were to become productive or effective citizens, they would need to become trained and developed in the area of an industrial trade. Washington's plan was to send strong selected young men and women with proper training of head, hand, and heart, who will live among the masses of African Americans

and show them how to lift themselves up and improve their life styles.<sup>61</sup> This ideology is no different than the desired goal to accomplish this doctoral project. It is my desire to see leaders trained and developed so they can then be responsible for training and developing other leaders in order for effective and productive ministry to take place.

Booker T. Washington developed a model called hand, head, and heart. This model meant that one would be trained with book knowledge (head), trained with a skill set (hand), and trained to have a servant's mindset (heart). Within the fulfillment of this project, the author is hopeful that the same level of impact will occur. In looking at effective leadership, one should look at a combination of knowledge (head), skill (hand), and heart (love). Ultimately, I believe when one is trained in all three areas, that person can bring effective change

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<sup>61</sup> Washington, *Up from Slavery*, 123.



## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

#### **Introduction**

When looking at black theology as a whole, one can feel that this theology can be a theology of racism or race separation, but I believe that this theology is not about racism more than it is about black empowerment. In this chapter, I will define black theology of liberation and how it is connected to the research project. The work will also address how God views humanity in the sense of liberation as a whole and how does black liberation theology confront oppressive leadership.

Black theology will be viewed from the lens of leadership development and the relevancy of the impact that it has on a race, post-slavery. The chapter will also look at black theology of liberation from the theological perspective as well. It is relevant to view black theology of liberation from these various lenses because the study of black theology is relevant in the black community. The study of black theology is not only validating and affirming for the community but also affirms the love that Christ has for all of humanity.

The goal of this chapter is to examine the movement and theological theme of black theology. This movement was founded by a gentleman by the name of James Cone who looked to form a balance between the theological understanding of Christianity and the militant understanding of Malcolm X. James H. Cone was inspired by both Rev. Dr.

Martin Luther King, Jr. and Malcolm X. Cone believed that God was concerned with the poor and the weak. James H. Cone stated the following:

Most people rejected one and embraced the other – seeing Martin and Malcolm as rivals, nemeses, representing oppositional categories of Christian and black, integration and separation, nonviolence and violence, love and hate. I embraced them both because I saw them advocating different methods that corrected and complemented each other, as they worked for the same goal – the liberation of black people from white supremacy.<sup>1</sup>

I affirm this statement because there is a need to understand how one expresses and experiences the true representation of the scriptures while being black in America. This is especially important for African American leaders within the church because many are not exposed to leadership development in schools and communities due to the lack of academic funding and afterschool programs. For many African Americans such as myself, the first time being exposed to leadership is usually indirectly either in the church at a young age or from negative experiences in gang involvement. I believe that Martin Luther King, Jr. and Malcolm X were true examples of what it meant to be black, love their specific God and lead in America.

Another reason that black theology of liberation is important in regard to leadership development is because true identity was stripped from our ancestors. Part of that identity that was stripped was the ability to lead. James H. Cone states the following:

The Ku Klux Klan, initially organized as a social club in Pulaski, Tennessee (1866), soon transformed itself into a vigilante group whose primary purpose was to redeem the South and thereby ensure that America remained a white man's country. Many felt that it was one thing to lose the war to the North but quite another to allow ignorant, uncivilized 'niggers' to rule over whites or even

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<sup>1</sup> James H. Cone, *The Cross and the Lynching Tree* (Maryknoll, NY: Orbis Books, 2011), vvii.

participate with them in the political process. White supremacists felt insulted by the suggestions that whites and blacks might work together as equals.<sup>2</sup>

This statement makes the study of this movement relevant and will add significant value to this chapter. This statement expresses the need for African Americans to not only be treated equal; it also expresses the need for African Americans to become equipped and developed with the skills necessary to lead effectively.

### **Black Theology**

The theological foundations for this project will be focused on black liberal theology. Josiah U. Young quotes James Cone by saying “Black theology is a theology of liberation because it . . . arises from an identification with oppressed blacks of America, seeking to interpret the gospel of Christ in the light of the black condition.”<sup>3</sup> Anthony B. Bradley writes:

Black Theology is a theology of black liberation. It seeks to plumb the black condition in the light of God’s revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievements of black humanity. Black theology is a theology of ‘blackness.’ It is the affirmation of black humanity that emancipates black people from white racism, thus providing authentic freedom for both whites and black people. It affirms the humanity of white people in that it says ‘no’ to the encroachment of white oppression.<sup>4</sup>

Although I do not fully support all of the principles of black theology of liberation, I do believe that black theology is an important pillar within the black community because it

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<sup>2</sup> Cone, *The Cross and the Lynching Tree*, 4.

<sup>3</sup> Josiah U. Young, *Black and African Theology: Siblings or Distant Cousins* (Maryknoll, NY: Orbis Books, 1986), 2.

<sup>4</sup> Anthony B. Bradley, *Liberating Black Theology: The Bible and the Black Experience in America* (Wheaton, IL: Crossway Books, 2010), 148.

expresses Christ's love for blacks despite all the mistreatment and suffering they experienced in America. One of the core beliefs of black theology is stated by Olin P. Moyd. He states the following:

Redemption has the double meaning of liberation and confederation. In Black theology, liberation means a deliverance from human-caused states and circumstances of oppression as well as salvation from sin and guilt. Confederation in this study means the formation of a group of people who live in a covenant relationship with one another and with their Redeemer.<sup>5</sup>

This is stating that in order for blacks to have true liberation, they must understand that redemption is not only connected to the redemptive act of Jesus on the Cross, but redemption is also understanding that one must be freed from any and all oppression and racism. The redemptive story is also about African Americans having the freedom and experience to lead. Also, redemption in black theology is about being in relationship with our fellow man and with the Redeemer. As the Bible states in Mark 12: 30-31, "And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these." Simply stated, the redemptive story of black theology has a lot to do with being free from oppression being free to lead and being relational with God and each other.

### **Black Theology as a Social Construct**

The central theme of black theology is understanding the social construct of the African American experience in America. Black theology was created to combat the harsh and painful experience of racism that was inflicted on African Americans through

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<sup>5</sup> Olin P. Moyd, *Redemption in Black Theology* (Valley Forge, PA: Judson Press, 1979), 7.

the unjustly act of slavery. Slavery redefined African leaders and stripped them of their dignity, heritage and identity. However, slavery was not able to strip them of their strength. This is why one of the goals of black theology is to express the need for liberation for blacks and the oppressed. Charles Lattimore Howard states the following:

Cone and other early Liberation Theologians have taught that Black Theological work is the work of liberation — the work of attaining freedom in every aspect of life. Therefore, it must be done with an eye toward liberating those that are Black (or those oppressed of any ‘race’). These efforts toward liberating are done by drawing wisdom, guidance, strength, and theological insight from several sources including scripture, the lived experiences of people from the black descent, other theological partners, history, and other intellectual fields.<sup>6</sup>

Although black liberal theology uses many different forms of insight, literature, and lived experiences as stated in the above statement, black liberal theology built its main foundation out of the biblical text. James Cone makes the following argument about God and His relation to the oppress:

There can be no Christian theology that is not identified unreservedly with those who are humiliated and abused. In fact, theology ceases to be theology of the Gospel when it fails to arise out of the community of the oppressed. For it is impossible to speak of the God of Israelite history, who is the God revealed in Jesus Christ, without recognizing that God is God of and for those who labor and are overladen.<sup>7</sup>

This statement informs the reader that God cares about those who are oppressed, those who are treated unfairly and those who have been marginalized for one reason or another.

When discussing the formulation of black theology, it is impossible to have this conversation without giving the proper credit to James Cone for its foundation.

According to Gayraud Wilmore, black theology did not begin in the 1960s but rather

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<sup>6</sup> Charles Lattimore Howard, *Black Theology as Mass Movement* (New York, NY: Palgrave MacMillan, 2014), 12.

<sup>7</sup> James H. Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 2010), 1.

states that “this way of doing theology is at least as old as the Atlantic slave trade, if not older.”<sup>8</sup> This statement was not made to discredit or to take credit away from the foundation that James H. Cone had laid in his work; this statement is made to suggest that the principles of black theology was set during the times of slavery. Thomas L. Webber states the following:

Slaves were taught that it was God’s design, as decreed by the Holy Scriptures, that they, as the sons and daughters of Ham, be servants of whites into eternity. The life of a hewer of wood and carrier of water was not to be thought of a curse, however. Rather it was to be recognized as a blessing in disguise; God’s means of providing a road to salvation for the pagan African.<sup>9</sup>

This informs the reader that it was during the time of slavery when identities and dignity were stripped in regard to how Africans saw themselves as well as how slave owners wanted slaves to believe God viewed them. This is rather problematic due to their understanding of God and their relationship to God. This is also an issue due to the intentional misrepresentation of scriptures. The Bible states that “God created man in His own image, in the image of God He created Him; male and female He created them” (Gn 1:27). Furthermore, the Bible states that God “have made him a little lower than the heavenly beings and crowned him with glory and honor” (Gn 1:27). Neither of these scriptures affirms nor support the discrimination nor the oppressing of a group of people.

James H. Cone writes the following:

A separate faith emerged among black Christians in the United States because they believed that the God of the Exodus, the prophets, and Jesus did not condone the mistreatment they received from whites. They believed that the God of the

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<sup>8</sup> Gayraud S. Wilmore, “Pastoral Ministry in the Origin and Development of Black Theology,” in *Black Theology: A Documentary History, Volume Two: 1980-1992*, ed. James H. Cone and Gayraud S. Wilmore (Maryknoll, NY: Orbis Books, 1993), 117, quoted in Frederick Moore, *Methodologies of Black Theology* (Cleveland, OH: The Pilgrim Press, 2002), 1.

<sup>9</sup> Thomas L. Webber, *Deep Like the Rivers: Education in the Slave Quarter Community, 1831-1865* (New York, NY: W. W. Norton, 1978), 80-81.

Bible was no respecter of persons. All races of men and women were created to live together on this planet as brothers and sisters and as children of God. Therefore, color and other physical features were secondary to our universal humanity grounded by God's creation and redeemed in Jesus suffering on the cross.<sup>10</sup>

I find the above statement to be of grave importance because the lenses in which African Americans and the African American experience view of God can seem to be much different hermeneutically than those of white America. Karl Barth argues that the knowledge of God occurs in the fulfillment of the revelation of His Word by the Holy Spirit.<sup>11</sup> Although I agree with the above statement, I also understand that through the African American experience one also understands that the revelation of God comes through the liberty and freedom of the oppressed and with liberty and freedom come the right to lead. Jesus teaches this by saying, "The Spirit of the Lord is upon me, because He has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set the at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Lk 4:18).

### **James H. Cone and Karl Barth Theological Understanding**

James H. Cone argues against Karl Barth's theological position that "We know who God is, because we know who Christ is" and he suggest the following, "There are two hermeneutical principles which are operative in the black theology analysis of the doctrine of God."<sup>12</sup>

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<sup>10</sup> James H. Cone, *Martin and Malcolm and America: A Dream or a Nightmare* (Maryknoll, NY: Orbis Books, 1991), 122.

<sup>11</sup> Karl Barth, *Church Dogmatics*, vol. 2, part 1, trans. T. H. L. Parker et al. (Edinburgh, UK: T. and T. Clark, 1957), 3.

<sup>12</sup> Cone, *A Black Theology of Liberation*, 64.

1. The Christian understanding of God arises from the biblical view of revelation, a revelation of God that takes place in the liberation of oppressed Israel and is completed in the incarnation, in Jesus Christ. This means that whatever is said about the nature of God and God's being-in-the-world must be based on the biblical account of God's revelatory activity. We are not free to say anything we please about God. Although scripture is not the only source that helps us to recognize divine activity in the world, it cannot be ignored if we intend to speak of the Holy One of Israel.
2. The doctrine of God in black theology must be of the God who is participating in the liberation of the oppressed of the land. This hermeneutical principal arises out of the first. Because God has been revealed in the history of oppressed Israel and decisively in the Oppressed One, Jesus Christ, it is impossible to say anything about God without seeing God as being involved in the contemporary liberation of all oppressed peoples. The God in black theology is the God of the and for the oppressed, the God who comes into view in their liberation. Any other approach is a denial of biblical revelation.<sup>13</sup>

This understanding of God as liberator is foundational for my project because one must understand that God has empowered the church, and the church must empower their leaders to be developed in order for true effectiveness and productivity to take place. It is very difficult to advance the mission of the kingdom of God in the local church if members are under- developed and under-trained. I believe that many African American churches are suffering due to the lack of leadership development. Many of the African American churches can only place someone into leadership because an individual may display qualities of loyalty, faithfulness, and influence, while at the same time that same person may have a deficit in skill set. All of these qualities are great, but there are also leadership skills that are needed such as vision casting, strategic planning and team building and if the people that are in place to assist the church in moving the mission of the kingdom forward are not empowered and or lack the necessary skills, then the church

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<sup>13</sup> Cone, *A Black Theology of Liberation*, 64.



can begin to suffer from a form of oppression as well. This is why Paul teaches the following:

He gave the apostles, the prophets, the evangelist, the shepherds and teachers, to equip the saints for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes (Eph 4:11-15).

Paul explains that in order for the church to grow, the church must be equipped by leaders that are capable and competent. This was an issue that Booker T. Washington struggled with as well in regard to the African American church. Washington articulates his observation by saying, “I have no hesitancy in asserting that three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to anyone or attempt to lead anyone.”<sup>14</sup> Washington had the ability to see the ineffectiveness of these preachers and leaders and created a process of development that would give them the skills that were needed in order to be effective and productive to the congregation and the kingdom.

Due to slavery contributing to the misunderstanding of our identity prior to slavery, it is extremely important to understand how God views humanity as a whole.

Owen C. Thomas and Ellen K. Wondra states:

One aspect of human uniqueness, of being in the image of God, is human freedom, the capacity to choose between obedience and disobedience, good and evil. This is the immediate implications of human responsibility under the demand of God, under the covenant. Human freedom is to be exercised in carrying out the

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<sup>14</sup> Booker T. Washington, *The Story of the Negro*, 2 vols. (London, UK: T. Fisher Unwin, 1909), 195.

responsibility for the earth as God's stewards and under God's law. Freedom is put in question by rebellion and sin, and it is reconstituted by God's salvation.<sup>15</sup>

God created humanity with the ability to be and have freedom. Myles Monroe once stated in a lecture that humans were never meant to manage other humans. God intended for man to have dominion over every other living creature that occupied the earth. God did not intend for man to enslave or oppress something that He created in His image, for His pleasure, and His purpose. When humanity truly understands what it means to be created in the image of God, it is impossible to believe, support, and practice any form of slavery, oppression, and or racism. Owen C. Thomas and Ellen K. Wondra point out the following about humanity:

The doctrine of humanity, like all other doctrines, is based on God's revelation. One might object that we need revelation to know God, but that humanity is a phenomenon that can be investigated and therefore is necessary. Theology, however, deals with the nature of humanity in relation to its ultimate origin, meaning, and destiny, that is, in relation to God, and not just its phenomenal structure as organic and psychic being. This is why the revelation of God and not the human sciences is decisive for the doctrine of humanity. Only when God is revealed as lord, creator, and savior do we know that we are creatures, sinners, and redeemed.<sup>16</sup>

It is through the revelation of God that one understands who He is and through that process it will allow humanity to understand who they are. Through the revelation of Him one can identify God as Lord, Savior, Redeemer. It is also through those same lenses one is able to identify with self to appreciate that they are created in His image. Why is this important in regard to this project? It is important because humanity is made in His image and not what the ancestors of oppressive leaders said that we were. Humanity is the

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<sup>15</sup> Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology* (Harrisburg, PA; New York, NY: Morehouse publishing, 2002), 138.

<sup>16</sup> Thomas and Wondra, *Introduction to Theology*, 135.

creation of God; therefore, humanity is His children. If this was not so, there would be no need for the scriptures to inform humanity that God so loved the world that He would give His only begotten Son in order that they may have eternal life (Jn 3:16). This is why there is a need to understand that liberation and healing restore freedom, and with it, responsibility.<sup>17</sup> People, especially Christians leaders, have a great responsibility to ensure that they are not oppressing, nor are they using manipulative tactics to satisfy self-serving agendas; and if they are, we must understand that this is called oppressive leadership and there is no room in the kingdom for such leadership.

### **Scripture as the Basis of Black Theology**

In scripture, there is a clear example of what God did for his people who were oppressed. Through the story of an oppressed people God raised up significant leaders through Moses and Joshua. What is significant about this is one would think that when oppression is strong, it would create an atmosphere of fear; but in the scriptures, God raised up great leaders to confront oppressive leadership. It was while Moses was interacting with God that God prepared, ordained and sent Moses forth to be the leader to lead His people out of bondage/oppression. God said to Moses “So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt” (Ex 3: 10). God empowered Moses to lead the children of Israel out of a place of oppression and to a place of liberation and freedom. I find this important because empowerment is about trust and “Empowerment is the intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains the responsibility for the

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<sup>17</sup> Thomas, and Wondra, *Introduction to Theology*, 140.

ministry.”<sup>18</sup> If this is true, why are individuals not seeing that same sense of godly empowerment in the church today? One must understand that the lack of leadership development that empowers others to lead can create an environment of indirect or direct oppression, abuse and bondage. “Not to develop them while involving them in ministry is to use and ultimately to abuse them. This is most often the result of an unbalanced, task-dominated ministry.”<sup>19</sup>

Why is there a need to discuss liberation in connection to the church? I would answer this question by stating that others have heard of too many examples of us oppressive leadership that at times left laity hurt and wounded. Church hurt through the abuse of oppressive leadership is real and it must be addressed. The Bible informs us that Christ gave apostles, prophets, evangelists, pastors and teachers for the equipping of His people for the work of the ministry (Eph 4:11-12). The equippers that are being referenced here are looked at as gifts that were given to the body of Christ for the sole purpose of ensuring that the body of Christ is empowered to go forth and perform effective and productive ministry for the glory of God. One of the issues with task-dominated leadership is described by Aubrey Malphurs and Will Mancini in the following statement,

The problem with task-dominated ministry is that it models a destructive rather than a constructive environment. In doing so, it inhibits an individual’s growth and causes a high leadership turnover in the ministry. In short, it fails to value people and burns out the church’s valuable assets.<sup>20</sup>

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<sup>18</sup> Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), 40.

<sup>19</sup> Malphurs and Mancini, *Building Leaders*, 26.

<sup>20</sup> Malphurs and Mancini, *Building Leaders*, 27.

This form of oppressive leadership is ungodly, and it should not be taking place in an environment that is meant to cultivate people spiritually. Several years ago, there was a term that was coined that asked the question: “What would Jesus do?” I believe this is a great question that should always be asked while leading God’s people. Also, looking at this style of leadership, it is the same concept that our ancestors had to contend with from the task master.

If the church can be honest and understand that this form of abusive and oppressive leadership truly exists in some of our churches, then and only then can the problem be corrected. One of the ways this form of leadership can be addressed is when the leader is transformed. “God’s leaders must be dedicated to allowing Him and the Holy Spirit to bring about internal transformation while endeavoring to help in the transformation of the church.”<sup>21</sup> The author further states:

Transformation leaders know that to change lives, they must first be transformed. Plato said that the unexamined life is not worth living. Until one is willing to examine oneself and see if personal transformation is needed, the church cannot and will not see change. After all, Christians are the ‘built’ ones, not the builders, except as ‘workers together with God’ through proclaiming the gospel that the redeemed might be added as living stones to the building (1 Pt 2: 4-10).<sup>22</sup>

Booker T. Washington gives an example of what is needed when there is poor leadership in the church. Washington stated the following, “I have no hesitancy in asserting that three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to anyone or attempt to lead anyone.”<sup>23</sup>

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<sup>21</sup> Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville, TN: Broadman and Holman Publishers, 1996), 14.

<sup>22</sup> Lewis, *Transformational Leadership*, 14.

<sup>23</sup> Washington, *The Story of the Negro*, 195.

Due to this belief that these ministers were unable to preach and lead due to a lack of moral and mental competences, it was suggested by Robert Michael Franklin that Booker T. Washington perceived “these preachers perpetuated the non-progressive features of slave religion. After diagnosing the illness of leadership in the black churches, he offered a prescription for health.”<sup>24</sup> In other words, Washington believed that the answer to this question of competency would be for ministers and lay leaders to become trained, developed and educated in order that they may become more effective and productive in their preaching and leadership.

In understanding oppressive leadership in the church, it is important to first understand that I am not suggesting that all churches have poor leadership. Neither am I stating that poor leadership is being displayed is always intentional. The real point that I am trying to establish is that God is the Great Liberator, and it is God’s desire that the church is used in the process of assuring God’s people become liberated through the gospel of Jesus Christ. It is only when one view God as Liberator that one can understand that God is the Creator of all. This concept is of God as Creator is explained further in this statement:

The biblical view of God as creator is expressed in the priestly assertion, ‘In the beginning God created the heavens and the earth’ (Gen 1:1). To speak of God as a creator means that the world and everything that is because of the creative will of God. In traditional theological language, God as creator expresses aseity that is, the total independence of God from creation. God is self-existent, meaning that the source of God’s existence is found in God.<sup>25</sup>

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<sup>24</sup> Robert Michael Franklin, *Liberating Visions: Human Fulfillment and Social Justice in African-American Thought* (Minneapolis, MN: Fortress Press, 1990), 29.

<sup>25</sup> Cone, *A Black Theology of Liberation*, 74.

This biblical understanding of God as Creator gives an understanding that if God is the Creator of all things, that would also inform humanity that He has the ability to liberate what He creates. This is why Jesus said, “The thief comes only to steal, kill, and destroy. I come that you may have life, and life more abundantly (Jn 10:10).” This is why James Cone argues the point that “Black theology cannot accept a view of God which does not represent God as being for oppressed blacks and thus against white oppressors. Living in a world of white oppressors, blacks have no time for a neutral God.”<sup>26</sup> As much as I agree with this statement, I also understand that God cannot only be a God of the oppressed, or the God for just women, or the God of those who all made great sacrifices, and the God of the blacks but, God is the God of diversity and humanity. This is why the scriptures states, “There is neither Jew nor Gentile, neither slave nor free, nor is there male or female, for you are all one in Christ Jesus (Gal 4:28).” This text breaks every form of support of oppressive leadership and oppression. It tears down the walls of racial tension, classism, and gender tension all for the soul purpose of unity amongst humanity.

### **Jesus Christ and Liberation**

If Christ came to set the captives free, what should be the theological position in view of Christ and liberation from oppression and oppressive leadership? James H. Cone explains the following:

The Bible is the witness to God’s self-disclosure in Jesus Christ. Thus, the black experience requires that Scripture be a source of Black Theology. For it was Scripture that enabled slaves to affirm a view of God that differed radically from that of the slave masters. The slave masters’ intention was to present a ‘Jesus’ who would make the slave obedient and docile. Jesus was supposed to make black

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<sup>26</sup> Cone, *A Black Theology of Liberation*, 74.

people better slaves, that is, faithful servants of white masters. But many blacks rejected that view of Jesus because it contradicted the witness of Scripture.<sup>27</sup>

I agree with this statement by James H. Cone. We must use the scriptures to understand who Christ is and who He is in regard to the black American experience. Juan Williams and Quinton Dixie explain the following:

Thurman's proposal was to transform the church from a cornerstone of the status quo in a Ghandhian-style base for social struggle that carried the banner of racial justice in the name of Jesus. This goal required white and black Christians in the United States to see and acknowledge that American Christianity itself was deeply flawed in the 1940's. Thurman took to pulpits nationwide to deliver this difficult message. He said the teaching of the Savior, Jesus, had been distorted by the sin of racism. He said America's history of persecution, conquest and cultural chauvinism had led believers far afield from the humble, universal teachings of the man from Galilee. The key to solving the church's race problem resided in getting back to the simple core values of Jesus.<sup>28</sup>

The struggle that I see in this statement is that the author states that the message that Thurman wanted to preach was a message that would express the biblical truth of Jesus Christ and his disapproval for the mis-treatment of African Americans. It is stated that this message would be difficult to receive. I find this unfortunate that racial tension would be so strong that it would suppress the truth of the gospel. Due to the oppression of the culture, "Ushers at a predominantly white St. George Methodist Church in Philadelphia pulled black worshipers from their knees during prayer."<sup>29</sup> This would be another example of oppressive leadership in the church. This would also be another example of how God would raise up a leader during the time of oppression. Due to this

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<sup>27</sup> James H. Cone, *God of the Oppressed* (Maryknoll, NY: Orbis Books, 1997), 29.

<sup>28</sup> Juan Williams and Quinton Dixie, *This Far by Faith* (New York, NY: HarperCollins, 2003), 205.

<sup>29</sup> Williams and Dixie, *This Far by Faith*, 20.



experience, Absalom Jones would become the first black Episcopal pastor in the United States.<sup>30</sup>

### **Conclusion**

In conclusion, I believe that this theological foundation chapter is a great support to assist in communicating the value for developing a leadership development training manual for lay leaders. Black theology of liberation is a theology of empowerment. It is also a theology that understands and focuses on what does it mean to be unapologetically black and unapologetically Christian. This is important, especially for African Americans because many have lost so much in regard to identity and ancestral history.

Unfortunately, due to this loss, they must be empowered to become who God originally created them to become individually and as a race. Owen C. Thomas and Ellen K.

Wondra state:

One aspect of human uniqueness, of being in the image of God, is human freedom, the capacity to choose between obedience and disobedience, good and evil. This is the immediate implications of human responsibility under the demand of God, under the covenant. Human freedom is to be exercised in carrying out the responsibility for the earth as God's stewards and under God's law. Freedom is put in question by rebellion and sin, and it is reconstituted by God's salvation.<sup>31</sup>

This statement is of great importance because humanity was made in God's image and it was never God's intention for people to be in bondage to sin or people. Jesus said "The Spirit of the Lord is upon me, to proclaim the good news to the poor. He sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Lk 4:18). God wants humanity to be free in Him, He empowers us;

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<sup>30</sup> Williams and Dixie, *This Far by Faith*, 20.

<sup>31</sup> Thomas, and Wondra, *Introduction to Theology*, 138.

and he frees us of any self-ambition that may hinder us individually or corporately.

Another aspect of being created in the image of God is that we have the ability to create like God; we have the ability to plan like God; we have the ability to execute like Go; and we have the ability to love people like God.

Black theology of liberation is also important to this foundational chapter because it also lets the reader know that they are free and liberated to be trained and equipped to lead. Booker T. Washington was a prime example of what happens to a person when they decide to be transformed through training and skill-based equipping. I believe that when one is trying to become liberated, there is a need to be equipped into what you are trying to become. For example, if African Americans are going to be free from social injustices, there is a need to be trained and equipped in financial management, economic empowerment, entrepreneurship, as well as being equipped with a skill.

Although black theology of liberation mainly deals with key words such as freedom and liberation from systematic oppression, one must also understand they cannot have freedom if they do not have a mindset to be trained, educated and equipped. B. B. King once said, “the beautiful thing about learning is that no one can take it away.”<sup>32</sup> If one desires to be free and liberated, learning must be a part of that process. God has empowered humanity and in turn we must empower those who serve in leadership positions within the church. I believe that liberated leaders will lead more effectively, because they have been empowered and not oppressed to the agendas, traditions, and religious ideologies that do not serve the church or kingdom for the greater good and ultimately for God’s glory.

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<sup>32</sup> B. B. King, “15 Inspirational Learning and Training Quotes,” SkyPrep, <https://skyprep.com/2013/07/29/15-inspiration-learning-and-training-quotes/>.

## **CHAPTER FIVE**

### **INTERDISCIPLINARY FOUNDATIONS**

In this chapter, several resources will be utilized that will help bring clarity and understanding about leadership development. The goal is to focus on the discipline of leadership development and utilize the theory of transformational leadership to support the area of focus. In the first section of this chapter, I will address the following topics: how is leadership development addressed in the church; why the church should be the foundation in developing leaders; and why spiritual transformation is important for church leaders? These topics will assist in bringing clarity of what other church leaders have written about on this subject.

The second section of this chapter will examine and discuss various leadership theories that possibly conflict with the theory in which this chapter will be anchored in. The theories that will be discussed in this section are as follow: Biological-Genes Theory, Great-Man Theory, and Situational Leadership Theory. Lastly, the author will anchor this chapter on the theory of transformational leadership. Various scholars will be examined who have spent countless hours studying this field. These scholars are as follow but are not limited to James Macgregor Burns, John C. Maxwell, Phillip V. Lewis, and S. R. Covey. Also, in this section, the author will give a working definition of transformational

leadership and discuss its importance and why this form of leadership is important for the church and ministry leaders.

The Church is uniquely set apart to develop and deploy leaders for the glory of God and the advancement of the gospel. The church is designed by God to create leaders for all spheres of life. Your church is designed to lead, designed to disciple leaders who are, by God's grace, commanded to disciple people in all spheres of life.<sup>1</sup>

Eric Geiger and Kevin Peck state,

If we believe that ultimately only Jesus transforms, then only the message the Church carries can bring about true, everlasting change. Only the gospel, the message His people share, can change the human heart. And the leaders that the Church develops administer the grace of God in its various forms (1 Pe. 4: 10).<sup>2</sup>

Although the transformational leadership may be viewed as a secular theory, the practice of transformational leadership in the church must be practiced through the transforming power of Jesus Christ. I will bring a balance of spiritual and practical thought behind the theory of transformational leadership.

### **Main Body**

When looking at church leadership, there are many components to this very complex subject. Depending on the structure of the ministry, the financial stability of the ministry, or the educational level of the ministry context can determine the level of leadership execution that will take place within the context of a particular ministry. These are components that have to be examined within the church to understand the level of effectiveness that the ministry can have for the congregation as well as the community.

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<sup>1</sup> Eric Geiger and Kevin Peck, *The Church and Leadership Development: Designed to Lead* (Nashville, TN: B and K Publishing Group, 2016), 2.

<sup>2</sup> Geiger and Peck, *The Church and Leadership Development*, 3.

This is important because many ministries struggle with getting the adequate help that is needed due to the lack of funds and the inability to hire paid staff, which causes leadership to choose people based on their faithfulness to the ministry, their longevity or simply because a person may look like a good fit; but they are not chosen because of their ability to lead. John Maxwell states the following: “leadership ability is the lid that determines a persons’ level of effectiveness. The lower an individual’s ability to lead, the lower the lid on his potential. The higher the individual’s ability to lead, the higher the lid on his potential.”<sup>3</sup> In other words, one cannot lead past your level of leadership ability.

Leadership can be perceived many different ways. Leadership can be perceived as someone who appears to have some level of authority. Leadership can also be defined as someone who has power; and leadership can be perceived as one with a leadership title.

John Maxwell suggests the following:

After more than four decades of observing leadership within my family and many years of developing my own leadership potential, I have come to this conclusion: Leadership is influence. That’s it. Nothing more; nothing less. My favorite leadership proverb is: He who thinketh he leadeth and hath no one following him is only taking a walk.<sup>4</sup>

The view of Maxwell leads one to the question “what must I do to gain influence?”

Gaining influence is more than having a leadership title, but influence is earned when a leader develops himself to an effective leader. The role of leadership in the church should not be a model that is borrowed from various successes and failures inside of corporate America. In fact, Eric Geiger and Kevin Peck argue the following:

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<sup>3</sup> John C. Maxwell, *The Twenty-One Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 2007), 1.

<sup>4</sup> John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993), 1.

True leaders are servants who die to themselves, so others may flourish. True leaders go forth, not for themselves, but for others. The Church, as no other group, follows the only One to die that others may forever live. If the foundation of leadership is ‘go forth and die,’ then the Church must be the epic center for developing and deploying these kinds of leaders.<sup>5</sup>

Some of these theories may coexist with secular theories and principles about leadership; but from a church’s perspective, leaders must be the first ones ready to die so that others may have life. How can this philosophy be practiced? It may mean being intentional for the development of the team to ensure their success; it might also mean empowering the team members to participate in making important decisions; in either case, it is the leader’s responsibility to lead like Jesus.

One must fully understand that church leadership and secular leadership should be approached differently. An illustration of this is articulated by Eric Geiger and Kevin Peck when stating the following,

Because the core of sustaining and transforming leadership is the Church, no organization should outpace the Church in developing leaders. Why should we not be outpaced? No other gathering of people has a greater mission, a greater promise, or a greater Reward.<sup>6</sup>

I am suggesting that the church has a greater level of responsibility in regard to the mission of the church in connection to leadership development. Jesus told the disciples to go and make disciples. In other words, Jesus commanded the church to develop others as he developed His disciples. This statement is more than a statement of conversion; this statement is a statement of transformation. Geiger and Peck support this by suggesting the following:

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<sup>5</sup> Geiger and Peck, *The Church and Leadership Development*, 5.

<sup>6</sup> Geiger and Peck, *The Church and Leadership Development*, 7.

If we believe the command to make disciples (Mt 28: 19) is bigger and more beautiful than merely making converts and calling people to ‘make a decision,’ then we understand the essential role of the Church in maturing people in Christ. The command to ‘make disciples’ carries the connotation of forming believers who learn and develop over a life time. One result, then, of discipleship is believers who serve and influence others in all spheres of life. The Great Commission is Plan A; Jesus has no Plan B. Discipleship, developing believers who grow over a lifetime, is His method. The full extent of discipleship is the development of disciples who are able to lead and develop others, not merely people who gather together for worship once a week.<sup>7</sup>

For this reason, as leaders continue to explore the importance of leadership development in the church. The goal is to communicate that leadership development is not simply something that is needed in the church in order for the local church to move forward in its mission; it is my goal to show that the concept of leadership development is commanded by Jesus so that the global mission of the church takes place and that is to make and develop disciples.

The Bible instructs the church in Ephesians 4: 11-12 that Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up.<sup>8</sup> This is an indication that God’s plan and agenda for works of service and the building up of the body of Christ must take place through the process of leadership development. The challenge with this biblical understanding of leadership development is that the training and equipping tend to get ignored and overlooked. Geiger and Peck believes the following:

Many churches do not even list, on their very long list of pastoral profiles, equipping or training the people for ministry. And of the few churches that do, most have the responsibility buried amongst the plethora of other tasks that is unlikely to receive much attention. According to pastoral job descriptions and

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<sup>7</sup> Geiger and Peck, *The Church and Leadership Development*, 3.

<sup>8</sup> John C. Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson, 2014), 1440.

pastor search team profiles, the one job emphasized by Paul in Ephesians 4: 11-12 is seldom 'a job' and rarely 'the job.'<sup>9</sup>

It often appears that churches will hire a pastor who can either preach well or grow the church by numbers instead of growing the people of the church. I believe that if churches focus on growing people, then growth in numbers will soon follow. Michael Fetcher describes the revelation that he received by Tommy Barnett that made him understand this principle.

The short statement 'All you need to reach your city is already in the house.' rocked my world! Like many pastors, I had regular thoughts, prayers, and whining sessions about not having what I needed: more leaders, more money, more people, and more of the right people. Yet here was Tommy Barnett (and God through him) telling me just the opposite. I already had all I needed in the people who were already in the house. I was seeing people all wrong. God didn't send people to build the church. He sent the church to build people. That's the job, the real job: building people.<sup>10</sup>

Building people must continue to be the focus. Although individuals may be talking about building people in the church, it does not matter if they are speaking about the church or a secular organization. One must always remember that people are the most important assets within any organization or business. One must understand that it is a privilege to be given the purpose to help build God's people. In the process of building God's people, leaders must also understand that those who are being developed are humans and they will make mistakes. The person doing the developing must have patience and operate in grace. Michael Fetcher believes that the church should be the location where people have the space to discover who God made them to be, to

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<sup>9</sup> Geiger and Peck, *The Church and Leadership Development*, 39.

<sup>10</sup> Michael Fletcher, *Empowering Leadership: How a Leadership Development Culture Builds Better Leaders Faster* (Nashville, TN: Thomas Nelson, 2018), 13.



experiment with their gifts and callings in that context, and to fail without fear of reprisal.<sup>11</sup> As true as this statement may be, there is also conflict in this statement because people live in a time frame where there is a philosophy of “doing ministry with excellence.” Larger ministries are now televised more than ever and because of Facebook, Instagram and all of the other social media platforms, this philosophy of operating out of the spirit of excellence has made it difficult to allow people’s gifts to develop and or be discovered because only the best of the best can be used.

Paul instructed his mentee Timothy in Second Timothy 2:2 by saying the following, “and what you have heard from me say in the presence of many witnesses entrust to reliable people who will be qualified to teach others.”<sup>12</sup> This is important because Paul is giving Timothy the blueprint of what it means to build a team. John Maxwell states the following:

Leaders who develop followers grow their organization only one person at a time. But leaders who develop leaders multiply their growth, because for every leader they develop, they also receive all of that leader’s followers. Add ten followers to your organization, and you have the power of ten people. Add ten leaders to your organization, and you have the power of ten leader’s times all the followers and leaders they influence. That’s the difference between addition and multiplication. It’s like growing your organization by teams instead of by individuals.<sup>13</sup>

John Maxwell, in his book *The Twenty-One Irrefutable Laws of Leadership*, calls this concept “The Law of Explosive Growth.” Here Maxwell focuses on the development of leaders verses the development of followers. He confirms this by stating that “If you develop yourself, you can experience personal success. If you develop a team, your

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<sup>11</sup> Fletcher, *Empowering Leadership*, 13.

<sup>12</sup> Maxwell, *The Maxwell Leadership Bible*, 1453.

<sup>13</sup> Maxwell, *The Maxwell Leadership Bible*, 1453.

organization can experience growth. If you develop leaders, your organization can achieve explosive growth.”<sup>14</sup> He further explains the following :

Excitement comes from being a leader. When you speak, people listen. When you want to get something done, you can enlist other people to help you. Having followers can make you feel needed and important. However, that is a pretty shallow reason to pursue leadership. Good leaders lead for the sake of their followers and for what they can leave behind after their time of leadership is completed.<sup>15</sup>

In other words, Maxwell believes that when a good leader changes his or her focus to the development of leaders, that leader leaves a legacy versus a group of followers who are all dependent on that leader’s leadership. Unfortunately, this happens far too often in churches that failed to build leaders but was successful in building followers. Leaders that were developed under a good leader can continue the mission and vision of the church; but if followers were only developed, the ministry will begin to suffer because the vision and mission of the church was only effective for the leader who was leading.

Lastly, leadership development should have a strong focus on spiritual development. If the church is the center for leadership development, then this means that leaders who are being developed and leaders who are responsible for developing should be operating out of a place of spiritual maturity. Eric Geiger and Kevin Peck believe the following:

There is a holy cause and effect in ministry. If we will make the training of the saints our holy cause, the effect is a healthy church. A healthy church is not a perfect church, but she is a church that is being collectively formed more and more into the image of Christ. Paul writes that as the training of the saints in the work of the ministry occurs, a church will be growing ‘into a mature man’ with a stature measured by Christ’s fullness.<sup>16</sup>

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<sup>14</sup> Maxwell, *The Twenty-One Irrefutable Laws of Leadership*, 249.

<sup>15</sup> Maxwell, *The Twenty-One Irrefutable Laws of Leadership*, 249.

<sup>16</sup> Geiger and Peck, *The Church and Leadership Development*, 36-37.

Leadership development is not solely about developing hard and soft skills of leadership; leadership development is first and foremost about developing the spirit man first!

Donald S. Whitney brings out a great point when he stated the following:

God uses three primary catalysts for changing us and conforming us to Christlikeness, but only one is largely under our control. One catalyst the Lord uses to change us is people. ‘As iron sharpens iron, so shall one man sharpen another’ (Proverbs 27:17). Sometimes God uses our friends to sharpen us into more Christlike living, and sometimes He uses our enemies to file away our rough, ungodly edges. Parents, children, spouses, coworkers, customers, teachers, neighbors, pastors — God changes us through these people.<sup>17</sup>

In other words, God uses people to help shape and mold individuals into what He desires for them to be. Sometimes leadership development is not always done through the most positive situations and this is why the first thing that should be developed is the spiritual man. In the following section I will discuss the importance of leadership development and how it is viewed from the perspective of various church leaders.

### *Various Leadership Theories*

In this section I will examine and discuss various leadership theories. It is important to examine and discuss the various leadership theories in order to fairly state the position and why transformational leadership is the best theory for this project. The first theory discussed is Biological-Genetic Theories. This theory is built on the foundation that leadership is a biological genetic trait. In other words, great leaders are not really developed but they are born. Bernard M. Bass stated that “such comments

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<sup>17</sup> Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs, CO: NavPress, 1991), 15-16.

assume that nature has been more important than nurture in the emergence of a particular leader. But until recently a majority of social scientist considered nurture to be more important than nature.”<sup>18</sup> I do not agree with this theory holistically. I believe that genetics plays a role in leadership, but I also holds to the position that leadership is also developed. John Maxwell stated the following in a blog he wrote:

Leadership is not an exclusive club reserved for those who were ‘born with it.’ The traits comprising the raw materials of leadership can be acquired. Link them up with desire and nothing can keep you from becoming a leader. Some people have a more intuitive grasp of how to lead than others. These ‘natural-born leaders’ will always emerge, but their influence hinges upon their ability to supplement inborn talent with learned skills. Ultimately, leadership is developed, not discovered.<sup>19</sup>

If the emphasis of leadership development is solely focused on one’s biological genes and not on the development of those genetic traits, much would be lost. If that were the case, there would be many leaders who would have possibly never stepped up to become a leader or they would have displayed an example of what poorly developed leadership looks like.

The Great-Man Theory focuses on the thought that only great men and great women are great leaders. Bernard M. Bass states that “For many commentators, history is shaped by the leadership of great men. Without Moses, according to theorists, the Jews would have remained in Egypt; without Winston Churchill, the British would have given up in 1940; without Bill Gates, there would have been no firm like Microsoft.”<sup>20</sup> The

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<sup>18</sup> Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research and Managerial Application* (New York, NY: Free Press, 2008), 48.

<sup>19</sup> The John Maxwell Company, “How Leaders Develop,” <https://www.johnmaxwell.com/blog/how-leaders-develop/>.

<sup>20</sup> Bass and Bass, *The Bass Handbook of Leadership*, 49.

problem that I see with this theory is that it is difficult to truly measure the level of one's greatness prior to their success that made them great. For example, Moses did not do great things because he initially believed that he was great. In fact, it was the total opposite for him. He did not feel great, qualified, or equipped to do what God was asking of him and there were times in his leadership where he did not display greatness, which caused him to miss out on the promise land.

The last theory that is examined is Situational Theory. This theory foundational belief is that "leadership is a matter of situational demands; that is situational factors determine who will emerge as a leader."<sup>21</sup> Stogdill states that "the leader is a product of the situation and circumstances. Not self-made and not a product of personality, drive, or ability."<sup>22</sup> The problem with this theory is that if there is no situational need for leadership, then leadership will never happen. I believe that true leaders are prepared for situations to take place and they are not simply waiting for the right situation to happen for leadership to take place. Another issue with this theory is that situations are always happening but what happens if the leader does not have the correct skill set, attitude, or adaptability for that particular situation? The outcome will be poor leadership, and this is why if you are going to have effective leadership, one must be equipped and ready.

In this section, Biological-Genes Theory, Great-Man Theory, and Situational Theory were examined and discussed to see how these theories agree or disagree with Transformational Leadership Theory. I do not agree with the positions that are taken on

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<sup>21</sup> Bass and Bass, *The Bass Handbook of Leadership*, 52.

<sup>22</sup> Ralph M. Stogdill, "The Evolution of Leadership Theory," 1975, [https://www.microtech.net/sites/default/files/the\\_evolution\\_of\\_leadership\\_theory\\_revised.pdf](https://www.microtech.net/sites/default/files/the_evolution_of_leadership_theory_revised.pdf).

those theories that were discussed. Instead, I believe leadership is bigger than one's biological gene, one man or woman's greatness, and the need for the right situation to occur for effective leadership to take place. In the next section I will examine transformational leadership and its importance.

### *Transformational Leadership*

In this section I will discuss the theory of transformational leadership in regard to leadership development and how this theory best supports the agenda of leadership development in the church. In order to understand why transformational leadership is important, it is necessary to first give a working definition of transformational leadership.

Transformational leadership is explained by Phillip V. Lewis as the following:

Transformational leadership is of considerable importance and will become even more significant in the future. Unfortunately, many leaders operate with a transactional style. To illustrate: In terms of style and practice, transformational leaders inspire others to excel, give others individual consideration, and stimulate people and organizations with which they work.<sup>23</sup>

I definitely agree with Phillip V. Lewis's position of transformational leadership. He further quotes the following about the style of transformational leadership by J. M.

Kouzes and B. Z. Posner:

1. Transformational leaders build on the strengths of others, strengths that may have lain dormant.
2. Transformational leaders raise levels of awareness about the issues of consequence and ways of reaching organizational goals for their colleagues, subordinates, followers, clients, or constituents.

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<sup>23</sup> Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville, TN: Broadman and Holman Publishers, 1996), 6.

3. Transformational leaders enable people to transcend their own self-interest for the sake of others.<sup>24</sup>

It is important to understand that a transformational leader is not only focused on the task at hand but, most importantly a leader who practices this form of leadership is also focused on the needs of the people in which they are leading. S. R. Covey goes into further detail by explaining the following:

Transformational leaders change reality by building on the human need for meaning. They focus on values, morals, and ethics. They are proactive and encourage human potential. Their goal is to transform people and organizations; change minds and hearts; enlarge vision, insight, and understanding; clarify purposes; make behavior congruent with beliefs, principles, or values; and bring about changes that are permanent, self-perpetuating and momentum.<sup>25</sup>

This style of transformational leadership is all about bringing positive change to an organization as well as the individual or team. This form of leadership is also important because it helps leaders to become involved in the lives of those they are leading instead of leadership that is usually distant and not concerned about the human needs of people.

Often times when discussing the topic of leadership, the conversation usually focuses on the needs, concerns, and desires of the leader and rarely is the conversation focused around the needs of the constituents. If the needs of the constituents are ignored and taken for granted, how does growth take place? If there is no concern about the constituent's growth, how is the constituents inspired to grow? Or why should the constituents be concerned about growth? These are questions that a leader must think

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<sup>24</sup> J. M. Kouzes and B. Z. Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass, 1987).

<sup>25</sup> S. R. Covey, *Principle-Centered Leadership* (New York, NY: Simon and Shuster Fireside, 1992), 287.

about while in the process of developing other leaders. James Macgregor Burns suggest the following:

Leadership is a process of morality to the degree that leaders engage with followers on the basis of shared motives and values and goals – on the basis, that is, of the followers’ ‘true’ needs as well as those leaders: psychological, economic, safety, spiritual, sexual, aesthetic, or physical. Friends, relatives, teachers, officials, politicians, ministers, and others will supply a variety of initiatives, but only the followers themselves can ultimately define their own true need.<sup>26</sup>

A good leader is not only concerned about the mission and vision of the organization but is also concerned about the mission and goals of the individual. I find this to be true within the church. The mission of the church is to exalt Christ, spread the gospel and make disciples. This is important because the process of making disciples means that one must engage in another one’s life. Paul discipled Timothy and he did not disciple him from a distant. This is why Paul was able to address Timothy in 1 Timothy 1:2 as “my true child in the faith.”<sup>27</sup> Paul spent a significant amount of time with Timothy to the point that Paul considered Timothy to be a son in the gospel to him.

Why is transformational leadership an important style of leadership to practice, especially in the church? John C. Maxwell stated the following, “If your actions inspire people to dream more, learn more, do more, and become more, then you are a transformational leader. You influence people to think, speak, and act in ways that make a positive difference in their lives and in the lives of others. This kind of leadership can change the world!”<sup>28</sup> It was the transformative leadership that Christ displayed that

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<sup>26</sup> James Macgregor Burns, *Leadership* (New York, NY: Harper and Row, 1978), 36.

<sup>27</sup> Maxwell, *The Maxwell Leadership Bible*, 1444.

<sup>28</sup> John C. Maxwell, *Leadershift* (New York, NY: HarperCollins Leadership, 2019), 215.



changed the world. Jesus inspired the disciples to dream more, learn more, do more, and become more. Jesus was so impactful that He influenced how they began to think, speak, and live their lives for the cause of others. Transformational leadership is not the same as trained leadership. Trained leadership is not a bad thing and individuals should train leaders. However, there are different levels and awareness of leadership. John C. Maxwell affirms this by stating, “there is a huge difference between trained leaders and leaders who are transformational.”<sup>29</sup> Here is how they differ in comparison:

<b>Trained Leaders</b>	<b>Transformational Leaders</b>
Know How to Lead	Know Why They Lead
Are Liked	Are Contagious
Influence Today	Influence Today and Tomorrow
Ask People to Follow	Ask People to Make a Difference
Love to Lead	Love the People They Lead
Are Trained	Are Trained and Transformed
Help People	Help People Change
Have a Career	Have a Calling
Impact a Few	Impact Many <sup>30</sup>

While teaching a leadership class one day, I came up with a model that supports the theory of transformational leadership. The acronym is L.E.A.D. which means love, example, accountability and discipleship.

Leaders must have a godly love for those God has given them stewardship over. When leaders lead with godly love, the leader shows kindness to others by treating them

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<sup>29</sup> Maxwell, *Leadershift*, 217.

<sup>30</sup> Maxwell, *Leadershift*, 217.

with honor and dignity.<sup>31</sup> This will keep the leader from mishandling and mistreating those that they are leading. Lastly, when the leader genuinely leads out of love, it becomes difficult to stay offended. The Bible says, “Above all, love each other deeply, because love covers over a multitude of sins” (1 Pt 4:8).<sup>32</sup> This is vital in leadership. The leader must be a specialist through prayer in godly conflict resolution because, in many cases, leaders are tending to sheep that have been hurt in life and often times by the church. Boyd Bailey states that “Love’s openness builds bridges to other brokenhearted people.”<sup>33</sup>

Examples starts with the leader. Transformational leadership is not “do as I say and not as I do.” That’s not leadership! Paul said to Timothy “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Tim 2:2).<sup>34</sup> Paul was giving Timothy instructions to do what was modeled before him.

It is imperative that leaders are accountable to God, their families, and those in which they lead. When leaders are accountable, “we give others permission to stick their noses into our business, to ask the hard questions, and to call us out when our behavior does not match what we say we believe, we are accountable.”<sup>35</sup> One of the major goals for accountability is to ensure that leaders behavior is lining up with who they say they

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<sup>31</sup> Boyd Bailey, *Learning to Lead Like Jesus* (Eugene, OR: Harvest House Publishing, 2018), 44.

<sup>32</sup> Maxwell, *The Maxwell Leadership Bible*, 1503.

<sup>33</sup> Bailey, *Learning to Lead Like Jesus*, 43.

<sup>34</sup> Maxwell, *The Maxwell Leadership Bible*, 1453.

<sup>35</sup> Bailey, *Learning to Lead Like Jesus*, 59.

are. Christians should be accountable to ensure that they are walking in the ways of Christ. Leaders should be accountable to ensure that they are leading like Christ; and for those who are being led, accountability is important to ensure that they are developing properly so that their lives can be transformed.

As church leaders we should look at the model Christ used while developing His team (the disciples). Jesus was very hands on with them. He walked with them. He taught them. He laughed with them. He wept with them. He rebuked them. He loved them, and He modeled His lifestyle before them. All of the disciple's experiences was an opportunity to learn and develop. Eric Geiger and Kevin Peck point out the following:

Jesus did not divorce leadership development from discipleship. As He invested in the Twelve, He continually 'discipled' them while simultaneously developing them to be leaders. While it may be helpful to view leadership development as advanced discipleship or as a subset of discipleship, it is detrimental to view leadership development as distinct from discipleship.<sup>36</sup>

I agree with this position because the final goal is not to simply develop a skill-base talent for leadership but to look like Christ. Geiger and Peck argue the following point:

If leaders are developed apart from Jesus, the emphasis is inevitably on skills and not the heart transformed through Christ. Divorcing leadership development from discipleship can leave people more skilled and less sanctified. And when competency and skill outpace character, leaders are set up for a fall. We don't serve people well if we teach them how to lead without teaching them how to follow Him. We don't serve leaders well if we develop skills without shepherding their character.<sup>37</sup>

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<sup>36</sup> Geiger and Peck, *The Church and Leadership Development*, 153.

<sup>37</sup> Geiger and Peck, *The Church and Leadership Development*, 160.

Developing leaders is a task that encompasses more than training people how to lead; true leadership development is all about training people with the tools to lead and live like Christ.

### **Conclusion**

After researching the topic of church leadership development and the theory of transformational leadership, I truly believe that this portion of study definitely supports the Doctor of Ministry project “Developing A Leadership Training Manual For Lay Leaders.” After examining this topic, I rest with great assurance that leadership development is really needed in the church for effective and productive ministry to happen. It is shocking to discover that leadership development has not been a focal point in some ministries. Further, it is disturbing that a plan for leadership development is not being required for some pastors as they are being interviewed for senior leadership.

Aubrey Malphurs and Will Mancini point out that:

Leader inability is a primary cause for delays in the leadership development process. This means that the existing leadership doesn’t have the training to equip other leaders. The simple truth is that most churches want to develop leaders but don’t know how. As previously mentioned, many seminaries do a tremendous job at equipping pastors to teach Scriptures but have not adequately emphasized and taught godly organizational leadership.<sup>38</sup>

If there is a lack of leadership development taking place in the church, it is important to understand that people are missing a strong component of biblical leadership. Paul writes to the church of Ephesus and states that the church was given apostles, prophets, evangelists, pastors, and teachers for the building and equipping of His people for the work of the ministry (Eph 4: 11-12). If leaders are not developing and equipping leaders

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<sup>38</sup> Malphurs and Mancini, *Building Leaders*, 31-32.

in the church, then the question is how does effective ministry happen? It takes leaders to make leaders. “The job of the leader isn’t just to enlist followers but to recruit and equip more and better leaders.”<sup>39</sup>

The Bible teaches us to be transformed by the renewing of our minds (Rom 12: 2). If believers are to live a life of transformation, they should also lead through transformation as well as lead others to transformation. Transformational leadership is important because the focus is not on the leader and his skill set but the focus is on how well the leader can be an inspiration to those that he or she is leading. James Macgregor Burns informs us that:

Transforming leadership, while more complex, is more potent. The transforming leader recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leaders looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents.<sup>40</sup>

As true as James Macgregor is about transformational leadership, it is the responsibility to convert followers into disciples. Church leadership is more than becoming moral agents; church leadership is all about becoming followers of Jesus Christ.

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<sup>39</sup> Malphurs and Mancini, *Building Leaders*, 31-32.

<sup>40</sup> Burns, *Leadership*, 4.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

#### **Methodology**

##### *Hypothesis*

The hypothesis of this research is if lay leaders at New Life Celebration Church of God will become more equipped by learning to develop their leadership skills, then they will become confident lay leaders and in turn they will produce better results as ministry leaders.

The lack of having a leadership development plan in place for lay leaders have been an issue for many years now. This issue has possibly caused many churches to suffer, and at worse, some of these ministries have possibly had to close their doors due to the lack of productivity as a whole. It does not matter if a ministry is small in size, medium in size or a mega ministry; there is still a need to have lay leaders properly trained. Larger ministries with a good financial budget can often times get away with not initially training their leaders because their budget will allow them the flexibility to hire someone who may have the academic background and/or experience in leadership. But for the most part, the average ministry may not have the financial backing to do so.

Often times, there can be a false distinction or perception between leaders that serve as clergy or paid staff and those who serves as lay leaders. This false distinction

tends to make lay leaders believe that they are on a lower level of leadership. Jesus informs us in the book of Matthew that “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to ‘send out laborers into his harvest.’”<sup>1</sup> This means we are all laborers working in the same field, and that field is the Kingdom of God. Erick Geiger and Kevin Peck state the following,

‘Oh, but I am not a pastor. I am just a layperson.’ We have heard that statement countless times when speaking to committed Christians at conferences or other events. Often the statement comes from someone who wants to serve God more, wants to lead and make an impact, but feels second class and unable to do anything really significant. The person is often searching for a bigger view of life and the mission of God, but the lie that ministry is for the professionals has been reinforced for years.<sup>2</sup>

God did not call leaders to be a special group of people that others could never become, but he did call leaders to help prepare and develop the body for ministry as we see in Ephesians 4. “The ministry is for all who are called to share in Christ’s life, but the pastorate is for those who possess the peculiar gift of being able to help other men and women to practice any ministry to which they are called.”<sup>3</sup>

Ministry professionals such as pastors, youth pastors and any other position in which one is leading, share the weight and responsibility to ensure that those who serves in lay leadership capacities are prepared and developed so that they may be effective and productive while doing the work of the ministry. Also, another aspect of leadership development for lay leaders is the transference of leadership skills. When a leader is developed that leader should now have the capacity to lead his or her home, at his or her

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<sup>1</sup> Matthew 9:37-38.

<sup>2</sup> Eric Geiger and Kevin Peck, *The Church and Leadership Development: Designed to Lead* (Nashville, TN: B and K Publishing Group, 2016), 41.

<sup>3</sup> Elton Trueblood, *The Incendiary Fellowship* (New York, NY: Harper and Row, 1967), 41.

place of employment and any other place where that lay leader leadership skills are needed.

### *Intervention*

Due to this new enemy that the church is fighting called Covid-19, it even more imperative that churches begin to make it their mission to train and develop their leaders. There are many churches fighting to keep the doors of their church open, and pastors more than ever need to have competent and trained people in place. For example, in today's climate with this pandemic going on, how does one go about leading men's ministry or new members ministry? No, more than ever, leaders must know how to build and develop teams, follow up, plan, execute, and disciple. Right now there is a need for creativity and innovation in order to attempt to engage the congregation and those who may be engaging online.

Often times when studying leadership development in regard to the church and lay leadership, most of the information either deals with the theoretical side of leadership or the spiritual side of leadership. This approach assumes that the reader/student already has the hard skills of leadership. Unfortunately, this is not always the case. There are many lay leaders that have great godly character. They are trustworthy, loyal, and they have a heart to serve God's people; but they lack the skills to lead. Lay leadership is about more than having a heart for ministry and God. Do not get me wrong; it is very important to have a heart for ministry and God because without those components, then a person's approach will be more of a business approach. But when serving in the capacity of a lay leader, and there is no possession of hard skills, then we must ask the question:



are we really advancing the kingdom of God? Also, as a pastor, member of clergy or paid staff in which you are responsible for a team, you must ask yourself the question: are you really preparing your lay leaders for the work of the ministry (Eph 4: 12)?

### *Research Design*

The purpose and goal of this project was to give an increase in knowledge about the need for lay leaders to be developed at New Life Celebration Church of God located in Dolton, Illinois. The approach that was utilized was a six-week workshop that was taught by me and was taught through ZOOM communications due to the worldwide pandemic. In order for me to gain clarity on the participants basic understanding prior to the start of this project, I composed twenty-one questions that would let me know what they were already exposed to. I issued the pre-test on day one and the post-test was issued on the last day of the last session. These questions were as followed:

### **Leadership Development**

#### **Pre and Post Test Survey**

Please take your time to complete this survey. Use the scale to respond to each question. Please indicate your response with a check mark (✓).

<b>Questions</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1) I believe leaders must be born to lead					
2) I believe leaders can be developed over time					
3) I believe leaders must come from a lineage of leadership					
4) I believe leaders should support the vision of the church					

5) I believe leaders do not have to work hard					
6) I believe leaders should inspire those that they lead					
7) I believe leaders should demand respect					

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders should communicate effectively with their team					
2) I believe leaders should be effective when resolving conflict with their team					
3) I believe leaders should micromanage their team at all times					
4) I believe leaders should empower their team at all times					
5) I believe leaders should get the credit when his/her team does well					
6) I believe leaders should play it by the ear instead of having a plan in place					
7) I believe leaders should develop others					

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders should have a prayer life					
2) I believe leaders should love those that he/she are leading					
3) I believe leaders should disciple those that he/she leads					
4) I believe leader should read the bible					
5) I believe leaders should tithe					
6) I believe leaders should practice grace when discipline is needed					

7) I believe leaders should have regular church attendance					
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In addition to using the Pre/Post-Test Questionnaire, I also utilized a demographic survey to gain personal data of those who participated as well. The reason for using a demographic questionnaire was to get deeper insight of the participants' leadership background, education and ministry involvement. The following questionnaire is what was used:

### **Demographic Questionnaire**

1. Age

- a. 5 – 19 years
- b. 20 -27 years
- c. 28 – 35 years
- d. 36 – 45 years
- e. 46 – 55 years
- f. 56 – 67 years
- g. 68 -78 years
- h. 79 – + years

2. Gender

- a. Male
- b. Female

3. Highest Level of Education Completed

- a. Some High School
- b. High School Graduate
- c. Some College

- d. Bachelor's Degree
- e. Some Graduate Study
- f. Master's Degree
- g. Doctorate Degree

4. Income

- a. \$5,000 - \$20,000
- b. \$21,000 – \$30,000
- c. \$31,000 - \$45,000
- d. \$46,000 - \$60,000
- e. \$61,000 - \$90,000
- f. \$90,000 - +

5. How Long Have You Been A Member of New Life Celebration C.O.G.?

- a. 0 – 5 years
- b. 6 – 10 years
- c. 11 – 15 years
- d. 16 – 20 years
- e. 21 – 25 years
- f. 26 – Founding Member

6. How Much Leadership Experience Do You Have?

- a. 0 -5 years
- b. 6 – 10 years
- c. 11 – 15 years
- d. 16 – 20 years
- e. 20 – 24 years
- f. 25 - + years

7. Do You Have Experience Leading a Team?

- a. Yes
  - b. No
8. Do You Value Leadership Development?
- a. Yes
  - b. No
  - c. N/A
9. Were You Developed as a Leader in a Higher Learning Institute?
- a. Yes
  - b. No
10. Do You Consider Yourself a Student of Leadership Development?
- a. Yes
  - b. No
11. Are You a Lay Leader?
- a. Yes
  - b. No
12. Are you an Ordained Minister?
- a. Yes
  - b. No

These two questionnaires were given to the participants to be filled out and returned to me with the expectation that their answers would be confidential and safely secured. The participants were named by Greek alphabets. There was a total of ten participants and six sessions with a seventh session in place in case a meeting had to be rescheduled for whatever reason. Also, after session, each participant was given a presenter's evaluation. This evaluation was given to them for the sole purpose of

providing feedback to the researcher after each session. The presenter's evaluation was as followed,

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) Presenter objectives clear					
2) Presenter objectives met					
3) Presenter was well-prepared					
4) Presenter spoke clearly/effectively					
5) Presenter exhibited a good understanding of the topic					
6) Presentation done in a way that engaged the audience					
7) Organized and easy to follow					
8) Presenter started and ended on time					
9) Time for presentation use effectively					
10) Presenter voice was clear with good pace					
11) Presenter was professional and confident					

The feedback that was given from each participant each session was very important in regard to how the next session would possibly be crafted and presented. For example, it was suggested that I did not really look comfortable, and it was suggested that I should be more confident in my presentation. I took what was stated, and I applied that advice to my presentation throughout the rest of the sessions.

## Implementation

### *Session One*

Unfortunately, due to the worldwide pandemic, we were unable to meet face to face as planned when I first began to plan for this project. The first day was comprised of emailing and receiving back the emailed pre-test (see Appendix C) and consent forms (see Appendix B), the purpose of the project, expectations, and an introduction into why the church should be the central place of leadership development. Lastly, we ended with a time to hear back from the participants and this is how every session would end.

At the beginning of this session, I called on one of the participants to open up in prayer, so that our time together will be blessed by God. Afterwards, I explained the importance of the two documents they received that being the pre-test and consent form. I also explained the importance of everyone being present and in the moment in order for this project to be successful. Afterwards, I gave them some background information on why I decided to develop a project around leadership development and why I believe this project would be good for New Life Celebration Church of God.

Next, we began to have a conversation around the title of my dissertation and the hypothesis and what that means for this project and New Life Celebration Church of God. Since this project is rooted from a biblical worldview, it was imperative for me to start with the biblical foundation. Interestingly enough, my biblical foundation scripture for this document is the same as New Life Celebration Church of God. With that being said, my participants were already familiar with the scripture and its importance for the body of Christ to be equipped.

Lastly, we ended the rest of our time together discussing the importance of leadership development and the role that the church, especially New Life Celebration Church of God, should play in that process; and we discussed what does “leadership” really mean. Two things were discovered in this time of teaching.

1. The church should be the primary place or central place that develop leaders and these three reasons are why.
  - a. The church would produce leaders that will/should lead out of godly integrity.
  - b. The world would become dependent on the church to produce leaders instead of the church depending on the world to produce leaders.
  - c. God could get the glory through the lives of these leaders and lives can become transformed through these leader’s godly influence. In other words, leaders would do more discipleship than mentorship.
2. The price and reward for good leadership is death. There is a price that must be paid in leadership and that is dying to oneself. This price at times can feel overwhelming but the reward of leadership can be worthwhile. Although a leader is dying daily that leader is also giving someone else the opportunity to live. The researcher believes this is what Jesus meant when He said if anyone wants to follow after me, one must first deny himself and then you must carry your cross. Jesus was the greatest example of what leadership should look like. His display of leadership was quite simple. He allowed Himself to die so that we may live. In other words, “leadership” is sacrificial.”



As we ended session one I gave the participants an opportunity to ask question, give comments and share concerns. After this, I asked someone to pray and we ended at the scheduled time.

### *Session Two*

This session started with asking about the participants' day and the remainder of the week prior to this meeting. After that, someone was asked to open our session up with prayer. We started with a general question for everyone to respond to. The question that was asked is as followed: what word comes to mind when you the term "leadership"? I believed that this would be a great exercise to start our session off with because it was important for me to hear what the participants' thoughts about when they heard the word "leadership." Afterwards, I gave a dictionary definition of how leadership is defined, and then we looked at the definition of leadership as defined by people such as John Maxwell and Brian Tracy, just to name a few. Then we took a deep dive into why leadership development is important to the church and to lay leadership. These were some of the things that were discussed in this conversation,

- a. Church leadership development is people focused.
  - i. Philippians 2: 3
- b. Church leadership development is built on the integrity and character of Christ.
  - i. 1 Corinthians 11:1

- c. Church leadership development is about seeing a bigger picture than yourself.
  - i. John 9: 4
- d. Church leadership development is about learning how to die to self so that others may live.
  - i. This encompasses the whole agenda of the gospel.
- e. Lastly, church leadership development is understanding that as leaders it is our responsibility to understand that when we are leading people God's way, he gets all the glory and honor.
  - i. 1 Corinthians 10: 31

After this discussion I briefly repeated everything we covered and we ended again with an opportunity for the participants to ask questions, give comments and share any concerns that may have come up during the teaching. Lastly, we ended in prayer.

### *Session Three*

In this session once again, we started first with a check in to see how everyone was doing with their day and week since the last time we met. The topic for this discussion was "The Importance of Creating a Vision." This session started with an activity around the question: Why do you believe it is important for a leader to give his or her leaders the freedom to cast vision within the parameter of the ministry? This was an interesting conversation as there were mixed answer to this question. Some were in favor and some were not in favor of giving leaders this freedom. As I began to listen, I then

realized that I possibly did not word the question the correct way. I could have been more specific in asking the question.

We then proceeded to look at four things in this lesson,

1. What is vision?
2. What does the bible say about vision?
3. Why is vision important?
4. What should I know about vision discovery?

After teaching on those four topics, I broke them up in breakout rooms and gave them an activity to complete. I gave them three minutes to answer the following: write a simple vision for what you believe God is saying to you about ministry. After their three minutes were up, I gave two or three of them an opportunity to volunteer and read what they had written. This activity was very intentional on my behalf because I wanted the participants to experience what it was like to think about a vision and to put that vision on paper.

After the activity, we ended with a final thought from the biblical text Habakuk 2: 1-3. Instead of ending this week with questions, comments and concerns, I decided to end by asking everyone to give one takeaway from the lesson. The reason for the change is because in the two prior sessions I did not feel as if I was getting everyone's participation and the same people were giving their input. So, I decided to ask a question that would involve everyone.

*Session Four*

Session four started with prayer and pleasantries as we did in the previous sessions. This session was the session that had more lecturing than the previous sessions. The topic of this discussion was “The Discipline of Planning and Execution.” This session was probably one of the most important ingredients in this series of workshops. In this session I discussed three things,

1. Discipline
2. Planning
3. Execution

We started off our conversation by discussing the following biblical passage, “For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it” (Heb 12:11). This scripture led us into a conversation about discipline. Discipline is a very intricate part of leadership. If a leader lacks discipline, that leader will always struggle to see the results that he or she desires. I discussed three reason that explains why discipline is important:

1. Discipline teaches a leader to become focus.
2. Discipline teaches the leader to be intentional.
3. Discipline teaches the leader that sacrifice is important.

After having this discussion, we then discussed three things that tends to happen when a leader lacks discipline and these three things were supported by scripture:

1. A leader gets distracted (2 Sam 11:1-5)
2. A leader tends to walk in disobedience (Gen 3:1-7)
3. A leader will delay (procrastinate) (Luke 9: 59-61)

After teaching on the topic of discipline ,we then transitioned into a discussion about the importance of planning as a leader. Planning is taking the time to chart the course or direction in which one is trying to go. When I was a child, I remember when my grandmother would pull out a map before we would go on the road to travel out of state. She was planning our drive. Today, all you have to do is type in an address into your GPS and get into the car and drive, but back then you actually had to plan your trip in order to get to the destination. Here we discussed three things about planning,

1. Why is planning important?
2. When do you begin to plan?
3. Planning is intentional.

Then I paired the participants together in breakout rooms for them to do a quick activity. I gave them a scenario and that is “You are starting a ministry; what are your first steps in planning?” After the activity we discussed some of their answers and then we transitioned into the topic of execution.

Lastly, we began to discuss the process of execution. I defined execution as the process of committing massive action and follow through after a goal and plan have been created. In the third chapter of Genesis God gives us a future plan to deal with sin. Then many years later, He executes on that plan by sending Jesus. What we discussed and discovered is that God is a God of execution. God said let there be, and it was; and since we were created in His image, He has given man the power and authority to execute. After our discussion I paired the participants together again and put them in breakout rooms and their activity was to execute on the plan that they created to start their ministry

from the first activity. Afterwards we had a moment for the participants to discuss their takeaways, someone prayed, and we ended session four.

### *Session Five*

Session five started the same way that our past sessions started. I think that this session was the session that was the most interactive. Session five lesson was on the importance of follow through and team building. The teaching on follow through would be a continuation of the teaching on execution. This teaching began with two videos. One video was of me taking a swing at a golf ball without follow through, and the second video was of me swinging at a golf ball with a complete swing with follow through. The purpose of these two videos was to communicate this: no matter how good my stand is, no matter if I have the proper distance from the ball, no matter how well I grip the club, I can do everything right, but if I fail to follow through, I am not going to hit the ball as far nor will I hit the ball as straight as it could be. In other words, after doing everything right, my follow through will determine how straight and how far the ball will go in the direction in which I am aiming for.

After explaining the purpose of the video, I then began a conversation on what does it mean to follow through? I explained that follow through ensures that people are doing the things that they committed to with purpose and intentionality. When following through, there needs to be a goal and a plan that is in place, because if there is no goal or plan, then the work becomes busy work. Also, the lack of follow through can ruin the reputation of a leader. I would suggest that the lack of follow through at times can speak negatively to the character and integrity of a leader.

We ended this portion of the lesson with some practical suggestions that I made to help increase the participants ability to follow through:

1. Be connected to the task (this speaks to your passion).
2. Plan carefully.
3. Focus on the task at hand and the desired outcome.
4. Do not procrastinate
5. Do not eat the whole pie at one time, but eat one piece at a time.
6. Be accountable.
7. Be strategic.
8. Create a timeline with a finish date.

After going through some practical suggestions about follow through, we then transitioned to our lesson on team building. This session started with a team building activity. I paired them up together and placed them in breakout rooms, and I gave them this scenario. “You and your partner are on a deserted island and you and your partner can each choose three things to survive.” These were the items that they were able to choose from: a knife, rope, sheets, plastic tarp, gun, lighter, axe, 2-way radio, cell phone, \$1000, spear, life jacket, and lighter fluid. The purpose of this exercise was for them to work together to create a plan for survival, and I wanted this activity to explain why it is necessary to build a team.

One of the major purposes for building a team is to bring likeminded people together in order that they may work toward a common goal. A team is not a gathering of people with selfish motives; rather, a team is a gathering of people who are coming

together for a mutually shared goal through motivation and not manipulation.<sup>4</sup> Lastly, we discussed what does it mean to build a team in the church. In the secular/corporate world, a team coming together for the achievement of a common goal is the most important outcome. In the church, I have come to realize that the achievement of a team common goal is not the most important thing. I suggest that God getting the glory out of that accomplishment is the most important outcome. Also, in the kingdom of God, the thing that binds us together is the shed blood of Christ; and because of Jesus sacrifice, we have become heirs of God and fellow heirs with Christ (Rom 8:17). This relationship now makes us brothers and sisters in the Lord. What this means is that we are more than teammates; we are really family. The kingdom of God is the only institution in which all the teammates are related by blood. That also means when we are going through the process of building a team, what we are really doing is expanding our family. We are recruiting brothers and sisters who possess certain attributes and skills in order that we may reach a common goal in order that God may get the glory.

After this discussion, I quickly summarized what we discussed during our time together. After a quick summary, I asked each of them to reflect over the lesson and for them to briefly give me one takeaway. Someone prayed, and we ended session five.

### *Session Six*

Session six started the same as our past sessions with pleasantries and prayer. We also took a minute to celebrate that we made it to our last and final session. The title of

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<sup>4</sup> John Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville, TN: Thomas Nelson, 2001), 17.



this session was “Learning to Lead like Jesus.” In this session I discussed transformational leadership. This is a leadership style that I believe Jesus practiced. I started the discussion by asking the participants the following question: “when you think of Jesus and His leadership style, what comes to mind? There were many great answers that were given such as sacrificial, accountability, loving, and many more. I then explained that I believe Jesus practiced transformational leadership. I then defined transformational leadership as the following, “Transformational leaders inspire others to excel, give others individual consideration, and stimulate people and organizations with which they work.”<sup>5</sup> This is who Jesus was as a leader. We then discussed the goal of a transformational leader. I stated that the goal for a transformational leader is to transform people and organizations, change minds and hearts, enlarge vision, give insight and understanding, clarify purposes, make behavior congruent with beliefs principles, or values, and bring about changes that are permanent, self-perpetuating and momentum. I ended this discussion by stating the following, transformational leadership in the church should be all about converting followers into disciples. I came to this conclusion from a quote by James McGregor that states, the result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. After this, I discussed two character traits that one would need to lead like Jesus and that is,

1. Humility (Mt 20:28):

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<sup>5</sup> Phillip V. Lewis, *Transformational Leadership: A New Model for Total Church Involvement* (Nashville, TN: Broadman and Holman Publishers, 1996), 6.

- a. Pride makes us artificial, but humility makes us real (Phil 2:6-8).
- b. Humility is about putting others first. Humble people will leave the residue of God and not themselves.

2. Love (Gal 5:13):

- a. Leadership without love is manipulation.
- b. Love is sacrificial (Jn 15:13).
- c. Forgiving (1 Pt 4:8).

After this discussion we ended our lesson for our last session.

After our lesson I then summarized our lesson and allowed everyone to discuss their takeaway from the lesson, and then I emailed them their post-test and gave them an opportunity to answer. Afterwards we celebrated again. I thanked them for their participation, and we ended with prayer.

### **Summary of Learning**

At the beginning of this project, I hypothesized that if lay leaders at New Life Celebration C.O.G will become more equipped by learning to develop their leadership skills, they will produce better results as ministry leaders. As I prepared for this project, there were some adjustments that I needed to make due to the worldwide pandemic. The control group that I had to utilize were those who had more leadership experience than my initial control group that I was going to use. This was a little challenging and intimidating at first. I noticed while teaching my first session that I was not as comfortable because I felt as if this project would not be as effective due to their experiences. After receiving feedback from the first session from one of my context

associates and one of the participants, I was assured that this project was refreshing and much needed.

Secondly, as the project continued, it dawned on me that this project is really geared toward those that are novices in leadership, but it also became just as obvious that this project served as a refresher to those who also have a broader level of leadership experience as well. I also came to the realization that although there were those who had more experience in leadership than others, that did not mean that they had mastered all the skills that were covered in this project. For example, a trained leader may understand the concept and importance of execution and follow through from a cognitive perspective, but that does not mean that they execute and follow through well. So, what I began to understand is that this project reenforced and confirmed what some of them already knew.

The weakness of this project is that I failed in identifying the next generation of leaders and having them placed in leadership roles. I had a goal to identify new and potential leaders, and to revamp and reengineer our current leadership and our discipleship process. Unfortunately, I did not have the tools needed to identify the next generation of leaders and where they can be placed in ministry.

Initially, twenty-one questions were created and given to the control group at the beginning of the project, and those same questions were issued at the very end of the project. The purpose of these pre and post-test questions were to study and detect any variance in their response after their participation in the project.

Lastly, while analyzing the data, it came to my conclusion that there were slight movement in some of the responses between the pre and post-test questionnaire.

Although these movements were not major due to the control group leadership experiences, I was still able to come to the conclusion that there was learning on the behalf of the control group.

Lastly, during this time my weaknesses were exposed through much self-examinations as well as through an assessment I had taken. I began to look at my personal struggles with executing in a timely fashion and the consistent fights that I have with procrastination. I began to think about the times I dropped the ball with not planning properly or not ensuring that others were being developed because I either did not know how or because it was not a concern. I began to realize that this project was important to me because I was once the underdeveloped lay leader. I also realized that while I was teaching this project to others, I was also equipping and transforming myself.

The pre and post-test findings were as follows:

### **Leadership Development**

#### **Pre-Test Survey**

<b>Questions</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1) I believe leaders must be born to lead		1	2	4	3
2) I believe leaders can be developed over time	8	2			
3) I believe leaders must come from a lineage of leadership			1	6	3
4) I believe leaders should support the vision of the church	7	3			
5) I believe leaders do not have to work hard			1	2	7
6) I believe leaders should inspire those that they lead	8	2			

7) I believe leaders should demand respect	1		3	2	4
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Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders should communicate effectively with their team	8	2			
2) I believe leaders should be effective when resolving conflict with their team	8	2			
3) I believe leaders should micromanage their team at all times				4	6
4) I believe leaders should empower their team at all times	5	4	1		
5) I believe leaders should get the credit when his/her team does well	2	2	2	2	2
6) I believe leaders should play it by the ear instead of having a plan in place				3	7
7) I believe leaders should develop others	9	1			

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders should have a prayer life	10				
2) I believe leaders should love those that he/she are leading	5	3	2		
3) I believe leaders should disciple those that he/she leads	5	5			
4) I believe leader should read the bible	10				
5) I believe leaders should tithe	10				
6) I believe leaders should practice grace when discipline is needed	6	3	1		
7) I believe leaders should have regular church attendance	9	1			

## Leadership Development

### Post-Test Survey

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders must be born to lead		1		4	5
2) I believe leaders can be developed over time	9	1			
3) I believe leaders must come from a lineage of leadership				1	9
4) I believe leaders should support the vision of the church	10				
5) I believe leaders do not have to work hard				2	8
6) I believe leaders should inspire those that they lead	10				
7) I believe leaders should demand respect	1			2	7

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders should communicate effectively with their team	10				
2) I believe leaders should be effective when resolving conflict with their team	9	1			
3) I believe leaders should micromanage their team at all times				1	9
4) I believe leaders should empower their team at all times	9	1			
5) I believe leaders should get the credit when his/her team does well		2		3	5
6) I believe leaders should play it by the ear instead of having a plan in place				2	8
7) I believe leaders should develop others	9	1			

<b>Questions</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1) I believe leaders should have a prayer life	10				
2) I believe leaders should love those that he/she are leading	9	1			
3) I believe leaders should disciple those that he/she leads	9	1			
4) I believe leader should read the bible	10				
5) I believe leaders should tithe	10				
6) I believe leaders should practice grace when discipline is needed	9	1			
7) I believe leaders should have regular church attendance	9	1			

### **Conclusion**

In concluding this work, I truly understand the importance of leadership development for lay leaders. As clergy and pastors, it is our responsibility to ensure that lay leaders are equipped to do the work of the ministry. I also understand it takes more than spiritual maturity, loyalty, and longevity in ministry to be productive and effective as a lay leader, there is also a need for leadership skills.

As born-again believers, God has called us to work in the kingdom; and although He has called us to work, we must also be effective in our work. This project has taught me that leaders are not simply born, but they are developed as well. This project has also taught me that churches need to be intentional in regard to lay leaders and their development. I believe that our congregations are filled with members who have the capabilities to move our ministries to the next level; but unfortunately, due to their lack of leadership skill, some of them will never step up and lead. The way we see and value

people often times can be the difference between manipulating and motivating them.<sup>6</sup> As clergy we must care enough about our lay leaders that we put them in a place to succeed versus simply giving them task that may be insignificant.

It is my hope that I can do a couple of things with this project. One of the roles I serve in at New Life Celebration Church of God is Director of Discipleship, and one of my responsibilities is to ensure that we have adequate and relevant curriculum for our discipleship classes I would like to utilize my project as a tier one of our leadership class. I am also a certified life coach, speaker, and trainer through the John Maxwell team. It is my desire to develop a leadership development academy for inner city youth in the Chicagoland area. There is a great need for the youth in my community to have the opportunity to learn what it means to be a leader within the community to help build lives versus taking lives. Last but not least, I would like to have the opportunity to serve local ministries by assisting with training their leadership teams by way of seminars and workshops.

Lastly, I would love to build on my project. Leadership and leadership development are such broad topics, and the information that I researched barely scratched the surface on this topic. So, it is my hope that I am able to further my research on this topic in order that I may add to what I have thus far. I would consider doing some additional training in the area of motivating others, the delegation of power, and how to make better leadership decisions that leads to greater success. This process was challenging but it was also enjoyable to gain the insight and information that I obtained in

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<sup>6</sup> John Maxwell and Les Parrott, *25 Ways to Win With People: How to Make Others Feel Like A Million Bucks* (Nashville, TN: Thomas Nelson, Inc, 2005), 123.



my study and project. Though this project was specifically for New Life Celebration, it is my strong belief that the principles and methods of this project may be duplicated in any urban ministry throughout the United States of America.

## **APPENDIX A**

### **LEADERSHIP DEVELOPMENT EVENT FLYER**

# Developing The Leader Workshop

Seven Week Workshop



**Let's Grow Together**

**Change is inevitable, but  
growth is an option.**

He gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the building up the body of Christ. Ephesians 4: 11-12

**Workshops will begin  
Monday 07/13/2020  
@7:00 pm.**

**If you have any questions  
please contact me**

Elder T. Cotton

**Cell**  
**773-494-4426**

**Email**  
**tcotton0@gmail.com**

## **APPENDIX B**

### **LEADERSHIP DEVELOPMENT TRAINING CONSENT FORM**

## Leadership Development Training Consent Form

## The Purpose of Dissertational Research of Thomas E. Cotton

The purpose of this Focus Group and the nature of the research have been explained to me.

I consent to take part in a focus group about my experiences and suggestions regarding Leadership Development for Lay Leaders.

I also consent to be recorded while I am participating in the zoom meetings.

My participation is voluntary. I understand that at any given time I am free to depart from this focus group.

None of my experiences or thoughts will be shared with anyone outside of the research that Thomas E. Cotton will perform. The information that I provide during my participation in this focus group will be accompanied with the answers of all the other participants in order that my identity can remain anonymous.

I understand that all information that will be gathered during the time of this focus group will become the sole property of Thomas E. Cotton.

I agree that by signing this consent form, I acknowledge that I have read, understand and agree with the terms as explained. Even though this consent form bears my signature, I understand I have the right to withdraw entirely without explanation and at any time.

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Please Print

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Date

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Signature

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Researcher Signature

## **APPENDIX C**

### **LEADERSHIP DEVELOPMENT PRE- AND POST-TEST SURVEY**

## Leadership Development

### Pre and Post Test Survey

Please take your time to complete this survey. Use the scale to respond to each question. Please indicate your response with a check mark (✓).

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders must be born to lead					
2) I believe leaders can be developed over time					
3) I believe leaders must come from a lineage of leadership					
4) I believe leaders should support the vision of the church					
5) I believe leaders do not have to work hard					
6) I believe leaders should inspire those that they lead					
7) I believe leaders should demand respect					

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) I believe leaders should communicate effectively with their team					
2) I believe leaders should be effective when resolving conflict with their team					
3) I believe leaders should micromanage their team at all times					
4) I believe leaders should empower their team at all times					
5) I believe leaders should get the credit when his/her team does well					
6) I believe leaders should play it by the ear instead of having a plan in place					

7) I believe leaders should develop others					
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<b>Questions</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1) I believe leaders should have a prayer life					
2) I believe leaders should love those that he/she are leading					
3) I believe leaders should disciple those that he/she leads					
4) I believe leader should read the bible					
5) I believe leaders should tithe					
6) I believe leaders should practice grace when discipline is needed					
7) I believe leaders should have regular church attendance					



## **APPENDIX D**

### **LEADERSHIP DEVELOPMENT PRESENTER EVALUATION**

## Leadership Development

### Presenter Evaluation

Please take your time to complete this evaluation. Use the scale to respond to each question. Please indicate your response with a check mark (✓).

Questions	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1) Presenter objectives clear					
2) Presenter objectives met					
3) Presenter was well-prepared					
4) Presenter spoke clearly/effectively					
5) Presenter exhibited a good understanding of the topic					
6) Presentation done in a way that engaged the audience					
7) Organized and easy to follow					
8) Presenter started and ended on time					
9) Time for presentation use effectively					
10) Presenter voice was clear with good pace					
11) Presenter was professional and confident					

COMMENTS

-PROS

-CONS

## **APPENDIX E**

### DEMOGRAPHICS QUESTIONNAIRE

## DEMOGRAPHICS QUESTIONNAIRE

1. Age
  - a. 5 – 19 years
  - b. 20 -27 years
  - c. 28 – 35 years
  - d. 36 – 45 years
  - e. 46 – 55 years
  - f. 56 – 67 years
  - g. 68 -78 years
  - h. 79 – + years
2. Gender
  - a. Male
  - b. Female
3. Highest Level of Education Completed
  - a. Some High School
  - b. High School Graduate
  - c. Some College
  - d. Bachelor's Degree
  - e. Some Graduate Study
  - f. Master's Degree
  - g. Doctorate Degree
4. Income
  - a. \$5,000 - \$20,000
  - b. \$21,000 – \$30,000

- c. \$31,000 - \$45,000
- d. \$46,000 - \$60,000
- e. \$61,000 - \$90,000
- f. \$90,000 - +

5. How Long Have You Been A Member of New Life Celebration C.O.G?

- a. 0 – 5 years
- b. 6 – 10 years
- c. 11 – 15 years
- d. 16 – 20 years
- e. 21 – 25 years
- f. 26 – Founding Member

6. How Much Leadership Experience Do You Have?

- a. 0 -5 years
- b. 6 – 10 years
- c. 11 – 15 years
- d. 16 – 20 years
- e. 20 – 24 years
- f. 25 - + years

7. Do You Have Experience Leading a Team?

- a. Yes
- b. No

8. Do You Value Leadership Development

- a. Yes
- b. No
- c. N/A
- d.

9. Were You Developed as a Leader in a Higher Learning Institute?

a. Yes

b. No

10. Do You Consider Yourself a Student of Leadership Development?

a. Yes

b. No

11. Are You a Lay Leader?

a. Yes

b. No

12. Are you an ordained minister?

a. Yes

b. No

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